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**AMERICAN**  
**MISSIONARY REGISTER.**

EMBRACING  
THE PRINCIPAL TRANSACTIONS  
OF THE  
VARIOUS INSTITUTIONS  
FOR THE  
PROMULGATION OF CHRISTIAN KNOWLEDGE:  
WITH THE PROCEEDINGS AT LARGE  
OF THE  
UNITED FOREIGN MISSIONARY SOCIETY.

—◆—  
BY Z. LEWIS,  
ONE OF THE CORRESPONDING SECRETARIES OF THAT SOCIETY.

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From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts.—*Malachi*, i. 11.

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VOL. I.

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1821.



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# AMERICAN

## Missionary Register.

JULY, 1820.

### ALPHABETICAL LIST

OF THE

PROTESTANT MISSIONARY STATIONS AND MISSIONARIES  
THROUGHOUT THE WORLD.

#### AGRA.

A LARGE City in India, 800 miles  
N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1811.

— Peacock.

CHURCH MISSIONARY SOCIETY.

Abdool Messeeh, *Native Reader*.

J. Lyons, *Superintendent of Schools*.

— Daniel, *Schoolmaster*.

#### ALLAHABAD.

An ancient City of India, situated at  
the junction of the Jumna with the  
Ganges, about 490 miles W. N. W. of  
Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

— Macintosh. Nriputa, *Native*.

#### ALLEPIE.

A large Town on the Malabar Coast  
—40 miles from Cochin, 60 North of  
Quilon, and 120 North of Cape Co-  
morin—13,000 inhabitants—in the vi-  
cinity of the Syrian Christians. The  
inhabitants consist of Moormen, Par-  
sees, Gentoos, and Roman Catholics.

CHURCH MISSIONARY SOCIETY.

1816:

Thomas Norton.

#### AMBOYNA.

A Dutch Island, 32 miles in length,  
and 10 in breadth, lying off the South-  
West Coast of the Island of Ceram—  
about 3230 miles S. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

Jabez Carey.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam.

Since Mr. Kam's arrival, more than  
1200 Heathens and Mahomedans  
have, through his instrumentality,  
professed christianity. In the au-  
tumn of 1816, Mr. Kam visited se-  
veral of the Molucca Islands. His  
ministry was joyfully received. In  
some of the Islands, the Natives des-  
troyed all their idols, and a number  
of houses erected for the worship of  
the devil. In the succeeding autumn,  
he renewed his visit. He was every  
where received as an angel from Hea-  
ven, and multitudes, among whom  
were Kings and Chiefs, received  
from his lips the joyful sound of  
Salvation.

#### AMERICAN INDIANS.

Under this head, we include all the  
Missionary Stations in the Territories  
of the United States, Canada, Labra-  
dor, and Greenland.

AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

*Cherokee Nation.*

*Brainard, 1817; Taliony, 1819.*  
*Creek Path, 1820; and Fort Arm-  
strong, 1820.*

At these several stations are the Rev. Messrs. Ard Hoyt, Daniel S. Butrich, and William Chamberlain, *Missionaries*, with the wives of Messrs. Hoyt and Chamberlain; Messrs. Moody Hull and Milo Hoyt, *Schoolmasters*, with their wives; Messrs. Abijah Conger, John Talmage, and John Mott, *Mechanics* and *Farmers*, with their wives; and Catherine Brown, a native convert, now teaching a female School. Three or four Assistants are under appointment, and soon to be sent out.

#### Choctaws.

*Eliot*, 1818; and a station on the *Tombigby*, not yet named, 1820.

At this last mentioned station, as at some of the newly occupied stations in the Cherokee nation, the residents are not yet permanently fixed; but the Choctaw Mission at present consists of the Rev. Cyrus Kingsbury, *Missionary* and *Superintendent*, with his wife; the Rev. Alfred Wright, *Missionary*; Mr. Loring S. Williams and Wife, *Schoolmaster* and *Schoolmistress*; Dr. William W. Pride, *Physician* and *General Assistant*; Mr. Moses Jewell, *House Carpenter* and *Millwright*; and Mr. Isaac Fisk, *Blacksmith*. Messrs. Joel Wood, Zechariah Howes, and Anson Dyer, *Farmers* and *Schoolmasters*, with the wife of Mr. Wood, are supposed to have arrived about the middle of July; and Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their families, and Miss Hannah Thatcher and Miss Judith Frissell, are appointed for the same mission, and are now preparing to go out.

#### Cherokees of the Arkansas.

A station, soon to be occupied by the Rev. Messrs. Alfred Finney and Cephas Washburn, *Missionaries*, with their wives; and Messrs. Jacob Hitchcock and James Orr, *Farmers* and *Schoolmasters*, now on their way. Others are soon to be sent out.

#### BAPTIST BOARD OF FOREIGN MISSIONS.

##### ST. LOUIS.

1817.

A Town at the junction of the Missouri with the Mississippi.

John M. Peck, James E. Welsh.

A School was opened by these Missionaries in the the beginning of 1818.

#### COMMITTEE FOR PROPAGATING THE GOSPEL IN THE STATE OF NEW-YORK.

##### ONEIDA.

An Indian Settlement in the County of Oneida.

*Reader. Catechist and Schoolmaster.*

Mr. Eleazer Williams.

#### NEW-YORK MISSIONARY SOCIETY.

##### Two Stations.

1. *Tuscarora Village*.—1801.—Rev. James C. Crane, *Missionary*.—
2. *Seneca*.—1811.—Mr. Jabez B. Hyde, *Reader and Catechist*, and Mr. James Young, *Schoolmaster*.

#### SOCIETY FOR PROPAGATING THE GOSPEL.

##### NIAGARA.

In upper Canada, between Lake Ontario and Lake Erie.

Robert Addison.

##### KINGSTON.

In upper Canada, on the Northern Shore of Lake Ontario.

George Okill Stuart, *Missionary to the Mohawks*.

John Green, *Schoolmaster to Do*.

John Hill, *Reader and Catechist to Do*.

#### UNITED BRETHREN.

*Goshen*, on the Muskingum—1734: *New Fairfield*, in Canada—1734, and renewed in 1816: *Spring Place*, among the Cherokees—1734.

##### Missionaries.

Rev. Messrs. A. Luckenback, J. R. Schmidt, C. F. Dencke, John Gambold.

##### LABRADOR.

Three Stations: *Nain*, 1771; *Okkak*, 1776; and *Hopedale*, 1782.

##### Missionaries.

At the first, Rev. Messrs. Halter, Koerner, Kunath, Mieller, Schmidtman, and Schrieber; at the second, Rev. Messrs. Knaus, Kohlmeister, Lundberg, Martin, and Sturman; and at the third, Rev. Messrs. Beck, Kmock, Meisner, Mohrhardt, and Nissen.

## GREENLAND.

Three Stations :—*New Herrnhut*, 1738; *Lichtenfels*, 1758; and *Lichtenau*, 1774.

*Missionaries.*

Rev. Messrs. Albers, Beck, Fleig, Gorcke, Grillich, Kleinschmidt, Krannick, Lehman, Mochne, and Mieller.

## UNITED FOREIGN MISSIONARY SOCIETY.

## UNION.

Situated on Grand River, about 25 miles above its junction with the Arkansas.

1820.

The following Mission Family probably arrived at this Station about the 20th of July :

Rev. Wm. F. Vaill, wife, and four children; Rev. Epaphras Chapman and wife; Dr. Marcus Palmer, *Physician*; Messrs. Stephen Fuller, Abraham Redfield, John M. Spalding, Wm. C. Requa, Alexander Woodruff, and George Requa—*Farmers, Mechanics, and Teachers*; together with the following unmarried Ladies, as *Teachers, Seamstresses, &c.*—Susan Lines, Eliza Cleaver, Clarissa Johnson, Mary Foster, Dolly E. Hoyt, and Phoebe Beach.

A Mission Family is soon to be sent out, by this Society, to the Osages of the Missouri.

## ANTIQUA.

An Island in the West Indies.

## UNITED BRETHREN.

1756.

Four Stations :—*St. Johns*, *Gracebay*, *Gracehill*, and *Newfield*.

*Missionaries.*

Richter, Stobwasser, Newby, Taylor, and Ellis.

## WESLEYAN MISSIONS.

1786.

*Missionaries.*

Wm. White, Joseph Maddock, and Thomas Pennock.

## CHURCH MISSIONARY SOCIETY.

Four Stations :—*Bethesda*, *Hope*, *English Harbour*, and *Falmouth*.

*Superintendent of Schools.*

Charles Thwaites.

*Resident Teacher at Bethesda*,

William Anderson.

## CONVERSION OF NEGRO SLAVE SOCIETY.

*Missionary.*

James Curtin.

*Schoolmaster.*

Thomas Croote.

## ASTRACHAN.

A City in Russian Tartary, at the mouth of the Wolga, near the North-West Shores of the Caspian.

## EDINBURGH MISSIONARY SOCIETY.

1814.

*Missionary,*

Rev. Mr. Glen.

*Teachers, &c.*

John Mitchell, John Dickson.

## BAHAMAS.

A Chain of Islands in the West Indies.

## WESLEYAN MISSIONS.

1788.

*Stations and Missionaries.*

*New Providence*, Roger Moore.

*Eleuthera*, John Turtle.

*Harbour Island*, Wm. Wilson.

*Abaco*, John Davies.

## BARBADOES.

An Island in the West Indies.

## UNITED BRETHREN.

1765.

*Missionaries.*

J. Nicholas Gansen, J. A. Kaltofen.

## WESLEYAN MISSIONS.

Moses Raynar.

A Sunday School of 100 children is established here.

## CHURCH MISSIONARY SOCIETY.

*Correspondent of the Society.*

Lieut. Robert Lugger, R. A.

A School for coloured Children has been lately established, embracing about 500 children.

## ST. BARTHOLOMEWS.

An Island in the West Indies.

## WESLEYAN MISSIONS.

1788.



Daniel Hillier.

Members—*Whites*, 14; *Blacks*, 447.

### BELLARY.

A Town in the Mysore, in India.  
*LONDON MISSIONARY SOCIETY.*

1810.

John Hands, Wm. Reeve, Joseph Taylor.

There are seven native schools at this station, containing 300 children.

### BENARES.

A celebrated city in the Province of Allahabad, about 500 miles N. W. of Calcutta; contains 12,000 stone and brick houses, from one to six stories high, 16,000 mud houses, and 582,000 inhabitants. It is the ancient seat of Brahminical learning, and is denominated the "holy city."

*BAPTIST MISSIONARY SOCIETY.*

1816.

*Missionary*—William Smith.

*CHURCH MISSIONARY SOCIETY.*

1817.

*Schoolmaster*—John Adlington.

### BERBICE.

In South America, between the Surinam and Demarara rivers.

*LONDON MISSIONARY SOCIETY.*

1814.

John Wray.

### BERHAMPORE.

A town in Bengal, about 120 miles N. N. W. of Calcutta.

*BAPTIST MISSIONARY SOCIETY.*

Pran-krishna, Nidhe-rama, *Natives.*

### BERMUDA.

An Island in the West Indies.

*WESLEYAN MISSIONS.*

1788.

*Missionary*—Rev. Wm. Sutcliffe.

### BETHELSDORP.

In South Africa, about 500 miles East of Cape Town.

*LONDON MISSIONARY SOCIETY.*

1802.

*Missionaries.*—J. G. Messer, Evan Evans, F. G. Hooper.

In 1816, were baptized 143 adults; in 1817, adults 14—children, 34.

### BETHESDA.

In South Africa, 700 miles from Cape Town, on the North side of the Great River.

*LONDON MISSIONARY SOCIETY.*

1808.

Rev. Christopher Sass—*Missionary.*

The labours of Mr. Sass have been greatly blessed at this station.

### BETHANY.

In South Africa; 55 miles North of the Great River.

*LONDON MISSIONARY SOCIETY.*

H. Schmelen, J. Kitchingman, J. Marquard.

### BOMBAY.

The third of the British Presidencies in India, and the principal settlement on the West side of the Peninsula.

*AMERICAN BOARD OF COMMISSIONERS.*

Three stations in this and other parts of Asia.

1. *City of Bombay*—1814.

*Missionaries.*—Rev. Messrs. Samuel Newell, Gordon Hall, Horatio Bardwell, together with their families.

2. *Mahim*, Island of Bombay, 1818—Rev. Allen Graves, *Missionary*, with his wife.

3. *Tannah*, the principal town of the island of Salsette, 1818.—Rev. John Nichols, *Missionary*, and his wife. Twenty-five heathen schools are established, and are conducted by native teachers, under the superintendence of the Missionaries. These schools contain more than 1200 heathen, and about 100 Jewish children.

*WESLEYAN MISSIONS.*

1816.

*Missionaries.*

Rev. J. Horner Rev. J. Fletcher.

A School has been opened in which 50 boys are taught.

### BOSJESVELD.

In South Africa, 40 miles north of Cape Town.

*LONDON MISSIONARY SOCIETY.*

Cornelius Kramer.



**BURDWAN.**

A large Town, 50 miles N. W. of Calcutta.

*CHURCH MISSIONARY SOCIETY.*

1817.

Ten Schools, containing 1000 children, are established in this Town and its immediate vicinity.

**CAFFRARIA.**

A Country in South Africa—700 miles N. E. of Cape Town.

*LONDON MISSIONARY SOCIETY.*

1816.

T. Williams, *Tzatzoo, a Native.*

**CALCUTTA AND SERAMPORE.**

Calcutta is the chief of the three British Presidencies in India. Serampore is 15 miles north, and the principal seat of Missionary labours.

*BAPTIST MISSIONARY SOCIETY.*

*Missionaries.*

Carey, Marshman, Ward, Randall, E. Carey, Lawson, Penny, Yates, Pearce, Sutton and Adam.

A number of Native Brethren are also labouring in the same sphere.

Ten printing presses are here employed in preparing the Holy Scriptures for circulation in the numerous dialects of the East. There are 100 native Schools, containing about 7000 Heathen children. The Gospel is preached in 25 different places, and 400 heathen have been baptised in the course of three years.

*CHURCH MISSIONARY SOCIETY.*

1816.

Mr. Sandys, *Superintendent of Schools.*

The calls on the Society for Labourers are very urgent, and Schools are rapidly multiplying.

*LONDON MISSIONARY SOCIETY.*

1816.

*Missionaries.*

Townley Keith, Hampson, Trawin.

More Labourers are urgently requested. Mr. Keith, in one of his letters, says—"A hundred Missionaries would not be too many for Calcutta and its environs. They might all preach to different Congregations at the same time."

**CALEDON.**

In South Africa—150 miles East of Cape Town.

*LONDON MISSIONARY SOCIETY.*

1811.

*Missionary, John Seidenfaden.*

**CANTON.**

A Sea-port in the Chinese Empire, of extensive commerce and immense population.

*LONDON MISSIONARY SOCIETY.*

1807.

Rev. Robert Morrison, D. D.

Mr. Morrison has translated the New Testament into the Chinese language, and nearly completed the Old Testament. He has also published a Chinese Grammar, and is preparing a Chinese Dictionary for the press.

**CAPE TOWN.**

In South Africa.

*LONDON MISSIONARY SOCIETY.*

*Missionary, Rev. George Thom.*

On a journey of 1100 miles into the interior, Mr. Thom preached to many thousands of Colonists, Hottentots, and Slaves.

**CEYLON.**

One of the Asiatic Islands.

*AMERICAN BOARD OF COMMISSIONERS.*

*Two Stations.*

*Tillipally*—District of Jaffna—

1816—Rev. Daniel Poor, *Missionary*, and wife, and Nicholas Paramanundu, a Native Convert, *Assistant*.—The late lamented Rev. Edward Warren, *Missionary and Physician*, was an associate with Mr. Poor at this station.

*Batticotta*.—Jaffna, 1818. Rev. Messrs. James Richards and Benjamin C. Meigs, *Missionaries*, with their wives, and Gabriel Tissera, a native convert, *Assistant*.

The Rev. Messrs. Miron Winslow, Levi Spaulding, and Henry Woodward, *Missionaries*, and Dr. John Scudder, *Physician*, and intended *Missionary*, with their wives, probably arrived at these two stations in January last; and Mr. James Garrett, *Printer*, has probably arrived about this time.

From 700 to 1000 children are

taught in the schools under the superintendence of the Missionaries at these stations.

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**BAPTIST MISSIONARY SOCIETY.**

1812.

Two stations.

*Colombo*—Chater and Siers, *Missionaries*.

*Galle*—Thomas Griffiths, *Missionary*.

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**CHURCH MISSIONARY SOCIETY.**

1818.

*Stations and Missionaries.*

*Colombo*—Samuel Lambrick.

*Galle*—Robert Mayor.

*Manar*—Benjamin Ward.

*Jaffnapatam*—Joseph Knight.

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**LONDON MISSIONARY SOCIETY.**

1805.

J. D. Palm, W. Reade.

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**WESLEYAN MISSIONS.**

1814.

*Stations and Missionaries.*

*Colombo*—W. M. Harvard, Benjamin Clough.

*Caltura*—W. B. Fox.

*Galle*—John McKenny.

*Mattura and Belligam*—John Calaway; W. A. Lalmon, Assistant Missionary.

*Negombo*—Robert Newstead.

*Jaffna*---T. H. Squence.

*Point Pedro*---Robert Carver.

*Trincomalee and Batticaloe*.—Geo. Erskine and Thomas Osborne.

Several other Missionaries and Teachers have gone to these stations. The mission has here upwards of 30 schools, giving instruction to more than 2000 children.

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**CHINSURAH.**

A Dutch settlement, 22 miles North of Calcutta.

**LONDON MISSIONARY SOCIETY.**

1813.

J. D. Pearson, John Harle.

At this station, there are upwards of 30 schools, established by the late Rev. Mr. May, containing about 3000 children.

**CHITTAGONG.**

A district in the Eastern border of Bengal, about 230 miles East of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1812.

— Peacock.

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**ST. CHRISTOPHER'S.**

An island in the West Indies.

**UNITED BRETHREN.**

1774.

J. G. Procop, J. Johansen.

About 2000 negroes under their care.

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**WESLEYAN MISSIONS.**

1774.

William Gillgrass, Joseph Chapman, and John Hirst.

*Members*—30 whites, and 2179 blacks.

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**CHUNAR.**

A town near Benares, about 500 miles N. W. of Calcutta.

**CHURCH MISSIONARY SOCIETY.**

1815.

Wm. Greenwood, Wm. Bowley.

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**COTYM.**

In India, on the Malabar coast, about 18 miles from Allepie.

**CHURCH MISSIONARY SOCIETY.**

1817.

Benjamin Bailey, Joseph Fenn.

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**CUTTACK.**

The capital of Orissa, about 220 miles S. W. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1813.

Stephen Sutton.

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**CUTWA.**

A town in Bengal, on the western bank of the Hoogly, in the District of Burdwan, about 75 miles N. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1804.

Wm. Carey, jun. and — Hart.

Fourteen natives, some of whom preach, and others read and distribute the Scriptures, are employed here. Many thousands have become, in some measure, acquainted with the Scriptures.

**DANISH WEST INDIES.**

UNITED BRETHREN.

1732.

*Missionaries.*

Gloekner, Hohe, Hoyer, Huenerbein, Jessen, Jung, Lehmann, Maehr, Peterson, Sparmeyer, Shaeffer, Scharf, Sievers, and Wied.

In these islands, the Brethren have seven stations. In *St. Thomas*, New Hernhutt and Nisky. In *St. Croix*, Friedensberg, Friedenthal, and Friedensfeld. In *St. Jan*, Bethany and Emmaus.

More than 12,000 negroes are under the Brethren's care.

**DELHI.**

A city of India, 976 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

Mr. Kerr.

**DACCA.**

About 100 miles E. of Jessore, once the capital of Bengal.

BAPTIST MISSIONARY SOCIETY.

1817.

Rama-prusad, a Native.

**DEMARARA.**

A Colony in South America.

LONDON MISSIONARY SOCIETY.

1808.

*Missionaries.*

John Smith, John Davis, Richard Elliott.

WESLEYAN MISSIONS.

*Missionaries.*

George Bellamy, Mathew M. Thackray.

Members—*Whites*, 10; *Blacks*, 1160.

**DIGAH.**

In Hindostan, 300 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1809.

William Moore, Joshua Rowe.

Ram-prisada, *Native*.**DINAGEPORE.**

A City in Bengal, 240 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

Ignatius Fernandez.

**ST. DOMINGO.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1817.

At Port-au-Prince—John Brown, James Catts, and W. W. Harvey.

**DOMINICA.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1788.

David Jones.

**ST. EUSTATHIUS.**

An Island in the West Indies.

WESLEYAN MISSIONS.

Patrick French.

**GAMBIER.**

A settlement among the Bagoes, in Western Africa, 70 miles N. W. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.

Jonathan S. Kleim, *Missionary*.J. Brunton, *Native Schoolmaster*.Emanuel Anthony, *Native Usher*.**GUYAH.**

A large city, 55 miles S. of Patna; and a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.

1816.

— Fowles.

**GNADENTHAL.**

In South Africa, 130 miles E. of Cape Town.

UNITED BRETHREN.

1736. Renewed 1792.

H. Marsveld, C. A. Clemens,

H. P. Hallbeck, C. Thomson,

J. M. P. Leitner, John Lemmertz.

**GRENADA.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1788.

Wm. Shrewsbury, Wm. Goy.

**GRIQUA TOWN.**

In South Africa, about 700 miles N. of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

William Anderson, Henry Helm.

P. Berend, J. Hendrick, } *Natives*.

P. David, Piet Sabba, }



**GROENЕКLOOF.**

In South Africa—35 miles N. of Table Bay.

UNITED BRETHREN.  
1808.

*Missionaries.*

J. G. Bonatz, J. Fritsch, J. J. Stein.

**GUIANA.**

A Dutch Province in South America.

UNITED BRETHREN.  
Four stations.

Paramaribo, 1735—Sommelsdyk,  
1735—Good Intent, 1817—and another on the river Copename.

*Missionaries.*

J. Blitt, C. Craff,  
J. G. Buechner, John Hafa,  
C. B. Buettner, I. Langballe,  
G. G. Buck, J. D. Lutzke,  
W. C. Geuth, C. Richter.

C. L. Schwartz.

**HEPHZIBAH.**

In South Africa—N. of the Colony.

LONDON MISSIONARY SOCIETY.  
1816.

W. F. Corner, *Missionary*—J. Goeyman, *Native*.

**HOOGE KRAAL.**

In South Africa—300 miles E. of Cape Town.

LONDON MISSIONARY SOCIETY.  
1813.

Charles Pacalt.

**IRKUTSK.**

Capital of Siberia—w. of Lake Balkal—4000 miles E. of St. Petersburg.

LONDON MISSIONARY SOCIETY.  
1817.

Edward Stallybrass, Cornelius Kahmn.

**JAMAICA.**

An Island in the West Indies.

BAPTIST MISSIONARY SOCIETY.  
*Missionaries.*

James Coultard, Chr. Kitching,  
Thomas Godden.

CONVERSION OF NEGRO SLAVE SOCIETY.

*Missionaries.*

James Dawn, John McIntyre, John Stainsby.

**UNITED BRETHREN.**

1754.

*Missionaries.*

John Becker, James Light, Thomas Ward.

**WESLEYAN MISSIONS.**

1789.

*Stations and Missionaries.*

Kingston, G. Johnstone.

Spanish Town, W. Binning.

Morant Bay, W. Ratcliffe.

Grateful Hill, James Underhill.

Falmouth, John Shipman.

Montego Bay, John Hudson.

Port Antonio, James Horne.

*Appointed for this Mission.*

Obadiah Adams, and J. Hartley.

Members—*Whites*, 32; *Blacks*, 4842.

**JAVA.**

One of the largest of the Asiatic Islands—between the sixth and ninth degrees of South Latitude—600 miles in length, and 95 in breadth.

BAPTIST MISSIONARY SOCIETY.  
1813.

*Two stations.*

Batavia, W. Robinson, and J. Phillips.  
Samarang, Gottlop Bruckner.

NETHERLAND MISSIONARY SOCIETY.

Two Missionaries sailed from Holland for this Island in 1818.

**JESSORE.**

A District in the East of Bengal, 70 miles E. N. E. of Calcutta; containing 1,200,000 inhabitants, principally Mahomedans and Hindoos.

BAPTIST MISSIONARY SOCIETY.  
1807.

William Thomas.

Four Natives are employed as Readers.

**KARASS.**

In Russian Tartary, in the Government of Caucasus, between the Black and Caspian Seas.

EDINBURGH MISSIONARY SOCIETY.  
1802.

A. Paterson, James Galloway.

**KIDDERPOOR.**

A Village near Calcutta.  
CHURCH MISSIONARY SOCIETY.  
1816.



Rev. William Greenwood.

Two Schools are here established, under the superintendence of the Missionary.

### KROOMAN'S RIVER.

In South Africa—South of Lattakoo.

LONDON MISSIONARY SOCIETY.

1817.

Robert Hamilton.

### MADAGASCAR.

An immense island, lying off the Eastern Coast of Africa, in the Indian ocean, in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

Thomas Bevan, David Jones.

### MADRAS.

The second of the three British Presidencies in India—on the East coast of the Peninsula.

LONDON MISSIONARY SOCIETY.

1805.

W. C. Loveless, Robert Fleming,  
Cornelius Traveller.

CHURCH MISSIONARY SOCIETY.

1815.

C. Theoph. Ewald Rhenius, Bernard Schmid, G. T. Barenbruck.

Rayappen, *Native Catechist.*

### WESLEYAN MISSIONS.

1817.

James Lynch.

### MALACCA.

The chief Town in the Peninsula of Malacca.

LONDON MISSIONARY SOCIETY.

1815.

W. Milne, C. H. Thomsen,  
W. H. Medhurst, John Slater.

*Appointed to this Station or to Canton.*

S. Milton, T. Beighton, J. Ince.

A printing establishment is here in operation, and 36,000 Chinese Tracts have been printed.

### MALTA.

A British Island in the Mediterranean.

CHURCH MISSIONARY SOCIETY.

1815.

Wm. Jowett, Dr. Cleardo Naudi.

July, 1820.

### LONDON MISSIONARY SOCIETY.

1816.

Isaac Lowndes.

### MAURITIUS.

Or, Isle of France—An Island in the Indian Ocean—East of Madagascar—inhabited by French colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun.

### MEERUT.

A Town in India, 32 miles N. E. of Delhi.

CHURCH MISSIONARY SOCIETY.

1815.

Anund Messeeh, *Native.*

### MONGHYR.

A large City, 250 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

J. Chamberlain, Brindabund, *Native.*  
Ingham Misser, *Native Reader.*

### NAGPORE.

The capital of the Eastern Mah-rattas, 615 miles W. of Calcutta—population, 80,000.

BAPTIST MISSIONARY SOCIETY.

1812.

Ram-mohun, *Native.*

### NAMAQUALAND.

In South Africa.

WESLEYAN MISSIONS.

1817.

*Missionaries.*

Barnabas Shaw, Edward Edwards.  
*Assistant Missionary to the Bushmen.*  
Jacob Links, *Native.*

### NEVIS.

An island in the West Indies.

WESLEYAN MISSIONS.

1733.

John Dace, John Marshall.

### NEW ZEALAND.

Two large Islands in the Pacific Ocean, East of New South Wales. The Northern Island is about 600 miles in length, and 150 in breadth—the Southern nearly as large.

CHURCH MISSIONARY SOCIETY.

1816.

*Missionary.*

John Butler.

*Schoolmasters.*

Thomas Kendall, Wm. Carlisle,  
Francis Hall, S. Butler.

*Lay Settlers.*

Wm. Hall, John King,  
C. Gordon, James Kemp.

## ORENBURG.

In Russian Tartary—N. E. of the  
Caspian—the thoroughfare from Si-  
beria to European Russia.

EDINBURGH MISSIONARY SOCIETY.

1814.

C. Frazer, G. McAlpine.

Walter Buchanan, a *Cabardian*.

The Rev. Dr. Ross, as a *Missionary*,  
Mr. Gray, as a *Catechist*, and Mr.  
Selby as a *Settler*, have gone to this  
Station.

## PALAMCOTTA.

A Town in India, in the s. w. part  
of the Peninsula—400 miles from  
Madras.

CHURCH MISSIONARY SOCIETY.

1817.

R. Graham, *English Schoolmaster*.---- Gahagan, *Malabar Schoolmaster*.

## PALESTINE.

AMERICAN BOARD OF COMMISSIONERS.

The Rev. Levi Parsons, and the  
Rev. Pliny Fisk, *Missionaries*, have  
been sent out with a view of forming  
a Station in the city of *Jerusalem*.  
They arrived at Smyrna, in Asia Mi-  
nor, about the middle of January last.

## PARRAMATTA.

A Town in New South Wales, 25  
miles w. of Sydney.

CHURCH MISSIONARY SOCIETY.

1815.

Rev. Samuel Marsden.

A Seminary is established here un-  
der the instruction of the *Missionary*.  
Twelve Chiefs and Sons of Chiefs are  
among the pupils.

## PATNA.

A large city in India—the capital of  
Behar—320 miles N. W. of Calcutta  
—on the South bank of the Ganges,  
containing 500,000 inhabitants.

## BAPTIST MISSIONARY SOCIETY.

1812.

J. T. Thompson.

PEACE MOUNTAIN, OR JERU-  
SALEM.

In South Africa, formerly called  
Africaner's Krall; beyond the Colo-  
ny, about 550 miles N. of Cape  
Town.

LONDON MISSIONARY SOCIETY.

1815.

E. Ebner, Robert Moffat.

## POLYNESIA,

Or the Islands of the Great South  
Sea.

## I. SOCIETY ISLANDS.

LONDON MISSIONARY SOCIETY.

Otaheite, Eimeo, &amp;c.

1797.

*Missionaries.*

Henry Bicknell,	Wm. Ellis,
Wm. P. Crook,	L. E. Threlkeld,
Wm. Henry,	Charles Barff,
Henry Nott,	J. M. Orsmond,
John Davis,	Robert Bourne,
James Hayward,	David Darling,
Samuel Tessier,	George Platt,
Charles Wilson,	John Williams.

John Gyles, *Cultivator*.

No less than nine of these Islands  
have abandoned their Idols, and ac-  
knowledgeed Jehovah as the True  
God, and Jesus Christ as the only  
Saviour. A printing press is estab-  
lished here. Many school books, and  
parts of the New Testament, have  
already been printed; and the whole  
Bible will be put to press, as soon as  
the Missionaries can complete the  
translation.

## II. SANDWICH ISLANDS.

AMERICAN BOARD OF COMMISSIONERS.

Owhyee, Atooi, &amp;c.

1819.

*Missionaries.*

Rev. Hiram Bingham, Rev. Asa  
Thurston.

*Assistants.*

Mr. Daniel Chamberlain, *Agricul-  
turalist*.

Dr. Thomas Holman, *Physician*.

Mr. Samuel Whitney, *Mechanic  
and Schoolmaster*.

Mr. Samuel Ruggles, *Catechist and Schoolmaster.*

Mr. Elisha Loomis, *Printer and Schoolmaster.*

*Native Teachers.*

[Educated at the Foreign Mission School in Cornwall, Connecticut.]

John Honoree, *Native of Owhyee.*

Thomas Hopoo, do. do.

Wm. Tennooe, do. *Attoi.*

*Females.*

Mrs. Bingham; Mrs. Thurston; Mrs. Chamberlain, accompanied by five children; Mrs. Holman, Mrs. Whitney, Mrs. Ruggles, and Mrs. Loomis.

### RANGOON.

The chief sea-port of the Burman empire, about 670 miles s. e. of Calcutta.

AMERICAN BAPTIST BOARD OF MISSIONS.

*Missionaries.*

Adonijah Judson, George H. Hough, James Colman.

### SAREPTA.

In Russian Tartary, near Czaritza, on the Wolga.

UNITED BRETHREN.

1765.

J. G. Schill, Christian Huebner.

### SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa. CHURCH MISSIONARY SOCIETY.

*Nine stations.*

*Freetown.*---Thomas Jesty, *Schoolmaster*; George Fox, *Native Assistant.*

*Kissey.*---G. R. Nylander, *Minister*; Stephen Caulker, *Native Usher*; Mrs. Wenzel, *Schoolmistress.*

*Charlotte.*---Christopher Taylor, *Schoolmaster*; Mrs. Taylor, *Schoolmistress.*

*Leopold.*---Melchior Renner, *Minister*; William Allen, *Native Assistant.*

*Regent's Town.*---Minister, W. A. B. Johnson; *Native Teachers*, Wm. Tamba, Wm. Davis, and David Noah.

*Gloucester.*---Henry During, *Minister*; Mrs. During, *Schoolmistress.*

*Leicester Mountain.*---John G. Wilhelm, *Minister*; George S. Bell, *Schoolmaster*; John Maxwell, *Native Usher.*

*Wilberforce.*---Henry Charles Decker, *Minister.*

*Kent.*---Wm. Randall, *Superintendent.*

The following persons embarked at Falmouth, for these stations, in January last:---*Missionary*, Mr. Johnson; *Schoolmasters*, James Lisk and Robert Beckley; *Schoolmistresses*, Mrs. Johnson, Mrs. Lisk, Mrs. Beckley, Mary Boufler, Hannah Johnson, and Rebecca Price.

### WESLEYAN MISSIONS.

*At Freetown.*---John Baker, *Missionary*. Mr. John Gilleson, who was associated with Mr. Baker in this Mission, fell a victim to the climate in August last.

### SILHET.

In Bengal, 310 miles n. e. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1813.

John De Silva, *Portuguese.*

### STELLENBOSCH.

In South Africa---26 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

J. Bakker.

### SURAT.

A large City in India, on the Western side of the Peninsula---embracing a population of half a million.

BAPTIST MISSIONARY SOCIETY.

1812.

C. Carapeit Aratoon, *Armenian.*

LONDON MISSIONARY SOCIETY.

1815.

James Skinner, Wm. Fyvie.

### TANJORE.

A City in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

John Casper Kolhoff.



*Native Priests.*

Adeykalam, Nanaparagason, and  
Abraham.

**TELLICHERRY.**

A Town on the Western Coast of  
the Peninsula of India.

CHURCH MISSIONARY SOCIETY.

1817.

Baptiste, *Native Schoolmaster.*

**THEOPOLIS.**

In South Africa—600 miles E. of  
Cape Town.

LONDON MISSIONARY SOCIETY.

1814.

J. G. Ulbricht, G. Baker.

**TITALYA.**

In India—Northern part of Rung-  
pore—on the borders towards Ne-  
paul.

CHURCH MISSIONARY SOCIETY.

1816.

F. C. G. Schroeter.

**TOBAGO.**

An Island in the West Indies.

WESLEYAN MISSIONS.

Moses Rayner.

**TRANQUEBAR.**

A Danish Settlement on the East  
Coast of the Indian Peninsula.

ROYAL DANISH MISSION COLLEGE.

1705.

Augustus Caemmerer,—Schreivogel.

CHURCH MISSIONARY SOCIETY.

1816.

*Missionary and Inspector of Schools.*

John Christian Schnarré.

*Superintendent of Schools.*

John Devasagayam.

*Catechist, David.*

**TRAVANCORE, (South.)**

A Province at the Southern extre-  
mity of the Indian Peninsula.

LONDON MISSIONARY SOCIETY.

1805.

Richard Kmill, Charles Mead.

**TRICHINOPOLY.**

A Town in the Southern Carnatic,  
in the Indian Peninsula.

**CHRISTIAN KNOWLEDGE SOCIETY.**

1766.

J. C. Kolhoff, *Pro tempore.*

**TRINIDAD.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1788.

Samuel P. Woolley.

LONDON MISSIONARY SOCIETY.

Thomas Adam, James Mercer.

**TULBACH DROSDY.**

In South Africa—40 miles North of  
Cape Town.

LONDON MISSIONARY SOCIETY.

Ariel Vos, C. Kramer, J. Taylor.

**VADADELLI.**

In India—25 miles North of Madras.

CHURCH MISSIONARY SOCIETY.

1817.

Sandappen, *Native.*

**VELLORE.**

A Town in India—90 miles s. w. of  
Madras.

CHURCH MISSIONARY SOCIETY.

Rev. E. M. J. Jackson.

**VEPERY.**

In India—near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1727.

Rev. Dr. Rottler.

**ST. VINCENTS.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1787.

J. Mortier, S. Brown, W. Ames.

**VIRGIN ISLANDS.**

A groupe of Islands in the W. Indies.

WESLEYAN MISSIONS.

1788.

James Whitworth, George Jackson,  
John Colmer.

**VIZAGAPATAM.**

A Town in India—on the sea-coast  
of the Northern Circars—483 miles  
from Madras, and 557 from Calcutta.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, Edward Pritchett,  
James Dawson.



## Editorial Notice.

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IN conducting the American Missionary Register, the Editor, as stated in the Prospectus already published, will take for his model, so far as relates to the perspicuous arrangements of its contents, the superior quality of its paper, and its general appearance, the celebrated *Church Missionary Register*, printed in London.

The work, as it proceeds, will embrace the operations of the *United Foreign Missionary Society*; of the *American Board of Commissioners for Foreign Missions*; of the *Board of Missions* under the patronage of the General Assembly of the Presbyterian Church; of the *Board of Missions* under the care of the Dutch Reformed Synod; of the *Protestant Episcopal Missionary Society*; of the *Methodist Episcopal Missionary Society*; of the *Baptist Board of Foreign Missions*; and of other Missionary Societies in this country. It will also embrace a concise and satisfactory view of the efforts of the principal Missionary Societies in Great Britain, and on the Continent of Europe; of the rise and progress of our own and of other National Bible Societies; and of the exertions of the numerous Institutions, formed for the promulgation of Christian knowledge, and the extension of the Redeemer's Kingdom throughout the world.

It is believed, that a work of this kind, judiciously conducted, cannot but be considered, at the present eventful period, as an important *desideratum* in this country. In London, there are not less than five periodical publications, devoted principally to the Missionary cause.

The situation of the Editor, as the Domestic Corresponding Secretary of the United Foreign Missionary Society, and as a Member of the Board of Missions established by the General Assembly of the Presbyterian Church, together with his extensive correspondence abroad, will afford him many facilities for procuring the earliest Missionary Intelligence from every quarter of the world; and he pledges himself to spare no exertions to render the work both useful and interesting to the Christian community, and worthy of a liberal and extensive patronage.

As it is a leading design of this work to furnish a correct and impartial record of Missionary exertion, both at home and abroad, it is deemed expedient to introduce into the first number a brief view of the Protestant Missionary stations in every quarter of the world; together with the names of the Missionaries and Teachers attached to each, and the title of the Society by which each is supported. These stations, for the convenience of the Reader, are arranged in alphabetical order. For the facts contained in this alphabetical list, so far as they relate to stations under the care of societies in Great-Britain, the Editor is indebted to the last volume of the *Church Missionary Register*; those relating to stations under the care of the American Board of Commissioners for Foreign Missions, were kindly furnished by the Corresponding Secretary of that Institution; and the remainder were derived from other authentic sources.

It cannot be necessary to offer any apology for occupying so considerable a portion of the first number with the concerns of the *United Foreign Missionary Society*. The recent and noble efforts of that Institution have already excited a deep interest throughout our country; and any information in relation to the progress and welfare of that enterprising and amiable Mission family, who so lately took their departure from this city, accompanied with the prayers and benediction of all who desire the conversion of the heathen world, cannot fail to be highly gratifying to their friends and to the public.

In consequence of the variety and extent of labour required in commencing a work of this kind, the first number has been unavoidably delayed. The second number will be published in the course of two weeks; and afterward, it is intended that a number shall be regularly issued on the last day of every month.

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## Reports of Societies.

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### THIRD REPORT OF THE UNITED FOREIGN MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING HELD IN THE CITY OF  
NEW-YORK, ON WEDNESDAY, MAY 10, 1820.

*Secretary for Foreign Correspondence, Rev. Dr. MILLEDOLER—Secretary for Domestic Correspondence, Mr. Z. LEWIS—Treasurer, WM. WILSON, Esq.*

THIS interesting Report commences with a brief notice of the Society's correspondence abroad, and the accession of auxiliary Institutions at home. It then proceeds with a detailed view of the journey of the agents, Messrs. Ephras Chapman and Job P. Vinall, who had been sent out to the Missouri territory, to examine the state of the Indian tribes, and to select suitable ground for Missionary stations. The agents, having been regularly licensed to preach the Gospel, and having received their instructions, commenced their exploring tour on the 5th of May, 1819. They were treated with much hospitality on their way to the seat of government.

#### *At Washington.*

THEY were kindly received by the officers of government, and were much indebted for the exertions, in their behalf, of Thomas L. McKenney, Esq. Agent of Indian Trade, and Joseph Nourse, Esq. Register of the Treasury. From the Secretaries of State and War, they obtained letters with the public seals, recommending them to the special favour and protection of all officers of government, wherever they might sojourn. Colonel McKenney also addressed letters of introduction to all the agents and factors

among the Indians, wherever there was a prospect that they might travel, commending our Missionaries to their care, urging them to promote the great work in which they were engaged, to furnish interpreters and guides, and to exert all their influence with the Indians to facilitate the objects of the Mission.

To these documents, adds the report, they were very much indebted for the successful prosecution of their journey.

Having procured the necessary documents at Washington, the Agents proceeded through the western part



of Virginia, and the eastern part of Tennessee, directly to Brainard, a Missionary station under the care of the *American Board of Commissioners for Foreign Missions*, situated on the southern bank of the Chickawangah river. On this part of their journey, the report thus remarks :

By the people between Washington and Brainard, they were generally well received. A few appeared to regard the Missionary cause with great interest, confidently anticipated the success of our agents, and firmly believed that the Lord was now appearing gloriously to build up Zion. A larger number doubted whether the Indians would ever be converted ; and many appeared to cherish, from the recollection of former sufferings of themselves and relatives in Indian wars, the most inveterate prejudices, not only against the Indians, but also against all those who were disposed to show them any favour. Our agents exerted themselves, in passing through the states, to communicate as much Missionary information as possible—to remove the prejudices of the people—to awaken in them a Missionary spirit—and to prepare them for contributing, at some future period, to the Missionary cause. In a great number of places in the valley of Virginia, and East Tennessee, they were promised by the friends of religion, that they would attempt to form Auxiliary Societies, assist in civilizing the Indians, and join with us in sending them the Gospel.

#### *Arrival at the Cherokee Agency.*

Our Missionaries were received, at the agency of the Cherokee nation, with particular attention and respect, by Colonel Meigs, the United States agent, and by his Excellency the Governor of Tennessee.

The Governor addressed a letter in their behalf to the principal men among the Cherokees, on the Arkansas. Colonel Meigs also wrote to the chiefs of the Cherokee nation, in that territory. After informing them of the character and design of our Missionaries, he observed—“ These good men will be glad to be in-

struments, under the guidance of the Great Spirit, in carrying into effect the object of their honourable Society ; it is not doubted by me but that you will receive these Ministers, as, indeed, your loving brothers, because you have already tasted, in a small degree, of what is now offered you. Your favourable answer will cheer their hearts, and enable them to make a pleasing report to those great and good men who sent these young Ministers to see you. Your good disposition, and good sense, will enable you to consider the value of what is proposed to you, and to give them a proper answer—and, may the Great Spirit direct and keep you and your children.”

In a letter from the same agent, to Governor Clarke, who then controled the whole country through which our Missionaries were to pass, after an affectionate introduction, explaining the nature of their errand, and the advantage they were hoping to derive from the information and advice which he could communicate—adverting to the views of our Society, and the success of the Missionaries at Brainard, he observed—“ This plan promises more than has yet been done by our ancestors in this country. To consider industry as one of the moral virtues, and, as especially enjoined on man by the Creator, will be a sentiment inculcated by the teachers. If idleness can be banished, vice will go with it, and will be succeeded by industry ; and the moral virtues and civilization will be attained.” As strangers to the immense wilderness of the western country, they were commended to his friendly aid, and especially for advice on access to the Osage and Caddoo tribes of Indians. Letters of similar import were also addressed, by that gentleman, to Major Lewis, agent of the Arkansas Cherokees, and to Captain Charles Reese, formerly one of the great warriors of the nation, now a humble Christian, and an industrious farmer. On their journey they were accompanied by Captain John Brown, brother of the celebrated Catharine Brown ; and by Captain John Miller, the United States Interpreter, entirely at the expense of the government.



*Arrival at Brainard.*

On their arrival at Brainard, they were received by the Missionaries with inexpressible joy. "Few scenes," said one of our agents, "ever afforded me so much happiness as I witnessed there."

*They have adopted* at Brainard, and have successfully used, the Lancasterian plan of instruction. The account received of the manner in which the children are employed is exceedingly interesting. Dividing their time between study, useful labour, and innocent recreation, they are always employed. And the habitual exercise of singing hymns in praise of the Redeemer, was, to use the language of one of our Missionaries, like bringing down Heaven upon earth.

Before and after Divine Service, on the Sabbath, they attend to catechetical instruction, and spend the remainder of the day in reading and singing. They generally commit a hymn to memory, with its tune, on each Sabbath, and in this way have a vast number of English hymns continually at command; and they have lately composed many hymns in the Cherokee language, which they eagerly learn, and frequently sing, especially when they go home on a visit—and with these their people at home are very much pleased and instructed. Religious instruction thus coming to them with the charms of music, and from the lips of their dear little ones, produces an effect upon their minds, more lasting and profitable, than if communicated in any other way which has as yet been devised. The aged people say—"Now, this is good talk—it resembles the talk which the old people used to make to us when we were small children—but alas! the wicked white people, who have come among us, have rooted it out of our nation. We are glad that the Great Spirit has sent these good Missionaries to bring it back again to us."

While at Brainard, our agents received an excellent letter from Mr. Charles Hicks, the most influential chief in the old nation, addressed to the beloved man or king, and his warriors, at Arkansas. After introducing our Missionaries in the most impressive and affectionate man-

ner, pointing out the Society by whom they were sent, the object of their journey, and the advantages to be derived from the education of their children in religion, in letters, and in the arts of civilized life—having exhibited the nations of red people, from adherence to their ancient habits, as so melting away before the whites, that in some instances nothing was left of them but the national name, he observed—"You may think it very strange for men to go so far to instruct your children, and yet ask nothing for their trouble. I will tell you—that the Son of our common Father above has commanded his believers to go and make his will known to all people who are ignorant of it—and in love to his revealed will are they come to you, to ask your consent to instruct your children, that they may be raised to their future prosperity. My friend, we know of no nations of red people who have gone so far to instruct the ignorant; it is, therefore, in perfect obedience to the mandate from above, that has brought forth great numbers of our elder brothers, among the different nations of red people, to instruct them to be as happy and prosperous as themselves." This letter was closed with describing their experience of the character and conduct of the Brainard Missionaries. "We have found them," said he, "to be our true friends, for they are friends to all mankind. You will find that to be true which I have told you." This letter was accompanied by one from a young chief, by the name of Ross, addressed to one of the principal chiefs at the Arkansas, replete with argument and good sense, and which is supposed to have had great influence.

*Arrival at Fort Deposit.*

From Brainard our Missionaries proceeded to Fort Deposit, where they were detained two days to hold a talk with six or eight of the most respectable chiefs, who intended going to the Arkansas in the fall. The talk addressed by them, to their friends on the Arkansas, was dated June 23d, 1819, and is as follows:—

"Friends and Brothers—We have had the pleasure to have Messrs. Chapman and Vinall, Missionaries from New-

York, with us for two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are thus disposed to do good to our children. We feel the want of those things which they will teach our children, and which we are sensible will prove beneficial to them. They come well recommended. They have recommendations from the Department of War, and also from the Department of State, and from the honourable Society which have sent them. We do, therefore, request all those chiefs who are now in the Arkansas country to receive these Missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavouring to establish schools among the neighbouring tribes. And let us manifest, said they, by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavours of good white men, to raise our youth to equal privileges with those of any of the nations of the earth." This talk was signed by the beloved man or king, and by twenty-three warriors.

*Arrival at the Cherokee settlement on the Arkansas, and interview with the Indian chiefs.*

In their journey from Fort Deposit, Tennessee, to Dardannalles, the Missionaries suffered considerably from unwholesome water, want of provisions, and heavy rains. They observed, that there are no inhabitants, white or red, between Muscle Shoals and Chickasaw Bluffs, on the Mississippi, and very few animals. It is, therefore, so far from being a howling wilderness, that it rather seemed, in their apprehension, to have the stillness of the house of death. After encountering the difficulties above named, and others which arose from the overflowing of the low grounds, through which they had to pass, and from crossing rivers, they arrived safely at the Arkansas on the 13th of July.

They immediately waited on the beloved man, who expressed great satisfaction from their visit, and promised, after July, 1820.

conversing with some of his chiefs, to call a council. A few days after their arrival, our Missionaries were both seized with bilious fever, and confined by it for four weeks. The time for holding the council having arrived before they were sufficiently recovered to transact their own business, they committed it to the United States agent, Mr. Lewis, who obtained for them the following talk:—

"We, the undersigned chiefs of the Cherokee nation, on the Arkansas, in behalf of ourselves and our nation, in general council assembled, this 3d day of August, 1819, having been applied to by our brothers, Epaphras Chapman and Job P. Vinall, Missionaries, acting under the instructions of the United Foreign Missionary Society of New-York, for the purpose of establishing schools within our nation for the education of our children, and for the introduction of mechanics, for the use and benefit of our nation, and of the school; do hereby, with our entire approbation, consent to their wishes, provided they establish themselves within a few miles of our eastern boundary line. We are desirous of having as many, and such kinds of mechanics, as may be most for the benefit of the nation, especially wheel-wrights.

"We wish it expressly understood, that if after the Missionaries have established themselves, their conduct be such as to meet our approbation, we will protect and love them for a long time; but provided their conduct generally, or any of them, should prove disagreeable to our nation, we reserve the right of having the whole of them, or any part of them, removed from our lands, by the authority of a general council. It is our wish that the Mission should be established among us as soon as possible. In testimony whereof we have hereunto set our hands, the day and date above written."

The above talk was signed by sixteen chiefs, in the presence of several witnesses, attested by Major Lewis, as a true copy, the original being filed in his office.

*Interview with the Osage Chiefs.*

Our Missionaries accompanied Major Lewis to the garrison, at the junction of



the river Poteau with the Arkansas, to attend the council there to be held between the Cherokees and the Osages. At that place they were kindly received, and were introduced to the Osage chiefs under the most advantageous circumstances. The object of their Mission having been explained, and the address of the Society presented, they were much pleased, and made a reply, dated Fort Smith, September 27th, 1819.

"All of you Fathers,—I shake hands with you, and the Great Spirit is witness that it is with a good heart. In shaking hands with you, I embrace all my white brethren." Having, after this introduction, expressed their thanks to their great father at Washington for sending his white children to instruct them, signified their desire that their young men might be initiated in the mechanic arts, their young women in domestic economy, and that all their young people might be taught to read and write, they concluded with saying, "I shall consider the house which our great father will build for the education of our children our home, as we do this place. I wish our great father would send us the teachers as soon as he can, with their necessary equipments. I shook hands with our great father at Washington, and I still hold it fast. We must all have one tongue."

This speech was signed by nine chiefs. After the above talk, the Bible was shown them, and they were told that it was the talk of the Great Spirit, and that he had put his word in a book, that it might be kept, and communicated to every nation of the human family.

*Separation of the Missionaries, supposed death of Mr. Vinall, and visit of Mr. Chapman to the Osage country.*

Our Missionaries continued together until about the first of October. Mr. Vinall being at that time in very indifferent health, he thought it most prudent to descend the Mississippi, in a large decked boat, and if his health should not be restored, to return home by the way of New-Orleans.

As no information, to be relied on, has subsequently been received of our

brother, it is believed, from that fact, as well as from other concurring circumstances, that he has been called to enter into the joy of his Lord.

After parting with Mr. Vinall, Mr. Chapman, accompanied by Captain Prior, went with the chiefs, their women and children, who were returning to the Osage country, to select the place for a Missionary station in that tribe. We derived, said he, much advantage from their company. They were very kind and attentive, and for the most part supplied us with meat.

It was very interesting to hear them, at the garrison, joining in a kind of sacred singing. Every morning, on the first appearance of light, we heard them on all sides around us, for a great distance from the camp, engaged in very earnest prayer to God, their Creator. This they did, likewise, on all extraordinary occasions, as when they received any distinguished favour. They are very sincere, temperate, and considerate, and appear to regard the particular Providence of God with as much attention and reverence as any Christian people.

They are very desirous of adopting the dress and manner of living of the whites, and say, if good white people will come among them, and show them how to live like the whites, they may occupy as much land as they want.

During his continuance with that people, Mr. Chapman explored the country, and selected a place for a Missionary station—that station, in allusion to the three denominations engaged in this Missionary work, has, by a vote of the Board, been named *Union*.

It is situated about twenty-five miles from the junction of Grand River with the Arkansas—one mile from the former river, about the same distance from the celebrated Saline of that country, and a day's ride from the principal Osage village, on the Vardigree River, in latitude, by Melish's map, 35, 30 north, and 20, 20 of west longitude, from Washington. The site for the Missionary house is in the middle of a very rich prairie, and near a never-failing spring of excellent water. The slope of the ground, immediately adjoining the spring, is as conducive to the convenience and beauty of a



building spot, as if it had been formed by art for that purpose. Limestone and clay, for brick, abound in that country.

On the 8th of October, accompanied by Mr. Slover, a good hunter and woodsman, Mr. Chapman set out on his way to the Missouri. Having no guide, nor path to depend on, they were obliged, through many difficulties and obstructions, to direct their course principally by the compass for about twelve days. On the seventh day from their departure they passed through the villages of the Big Osages, and were, on two occasions, providentially supplied with provisions by hunting parties of the Osage tribe. Parts of the country through which they passed were rich, pleasant, well timbered, and abounded with coal, imbedded but a little below the surface of the earth; whilst other parts were broken and sterile.

Having reached an American settlement, Mr. Chapman parted with his companion, and under the safeguard of a heavenly Providence, arrived soon after at St. Louis.

#### *Relinquishment of the Arkansas Station.*

On Mr. Chapman's return to the city of New-York, the Board of Managers were informed, that the American Board of Commissioners for Foreign Missions had taken preliminary measures to form a Missionary establishment among the Cherokees on the Arkansas. This circumstance, together with the prompt decision of the Board, is thus stated in the report:

The Board of Managers having been informed, that the American Board of Commissioners for Foreign Missions had made a covenant with the Cherokees, previous to the arrival of our agents on the Arkansas, and had promised to form amongst them a Missionary establishment; it was resolved, that to avoid all collision, and to maintain that good understanding which ought to exist between the two sister institutions, this Board will relinquish, to their American Board, the contemplated station among the Cherokees, on condition of their fulfilling the engagements entered into by our agents.

The American Board having signified their compliance with this condition—it was resolved, to proceed forthwith to form a Missionary establishment among the Osages.

#### *Extended plan of operation.*

In consequence of a correspondence with the Secretary of War, the Board adopted a new and more extensive plan of operation among the Indians. Of this plan, the report gives the following outline:

*The Board*, in their general principles, have declared it to be their object to promote amongst the Indians not only the knowledge of christianity, but also of the arts of civilized life. Beside the branches of learning taught in common schools, the boys will be instructed in agriculture and the mechanic arts, and the girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that in every establishment there shall be a superintendent, and an assistant, who shall be Ministers of the Gospel. A schoolmaster, a farmer, a blacksmith, a carpenter, and such other mechanics as shall be found necessary, all of whom shall come under the general denomination of *Missionaries*. This number may be increased as occasion shall require, and at every station there shall be a Physician, by profession, or a person acquainted with the practice of physic.

They determined also, that in no case should any be taken into this service who should not have a character well established for discretion and piety, and that the whole mission family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table.

#### *The Missionary Family.*

We now come to the appointment of a *Missionary family* for the Osage Indians on Grand River; the arrival of the family in this city; the noble and generous efforts of many of our citizens in furnishing them with the necessary supplies; the appropriate religious exercises which took place during their continuance here; and their departure for the Western Wil-

derness. This part, together with the conclusion of the report, is given entire; and if we misjudge not, it will be perused with deep and lively interest.

Having settled their preliminary business, the Board now proceeded to take measures for procuring a Missionary family.

To constitute that family, the following persons were proposed, namely,—The

Rev. WILLIAM F. VAILL, of North Guilford, Connecticut.

Rev. EPAPHRAS CHAPMAN, of East Haddam, Connecticut.

Dr. MARCUS PALMER, Physician, of Greenwich, Connecticut.

STEPHEN FULLER, Farmer, of East Haddam, Connecticut.

ABRAHAM REDFIELD, Carpenter, of Orange County, New-York.

JOHN MILTON SPALDING, Farmer and Stonecutter, of Colchester, Connecticut.

WILLIAM C. REQUA, Farmer and Teacher of Tarrytown, New-York.

ALEX. WOODRUFF, Blacksmith, of Newark, New-Jersey.—And

GEORGE REQUA, Farmer and Mechanic, of Tarrytown, New-York.

Mrs. ASENATH VAILL, wife of the Rev. Mr. Vaill.

Mrs. HANNAH E. M. CHAPMAN, wife of the Rev. Mr. Chapman.

Miss SUSAN LINES, of Reading, Connecticut.

Miss ELIZA CLEAVER, of Litchfield, Connecticut.

Miss CLARISSA JOHNSON, of Colchester, Connecticut.

Miss MARY FOSTER, of New-York.

DOLLY E. HOYT, of Danbury, Connecticut. And,

PHOEBE BEACH, of Newburgh, N. Y.

These persons, having presented to the Committee of Missions the most satisfactory testimonials of their good standing, as members in full communion of the Church, and of their qualifications to fill the respective stations to be assigned them, and the committee having particularly conversed with them on their views in desiring to go out on this Mission, did unanimously agree to recommend them to the Board of Managers, which was accordingly done, and they were seve-

rally appointed members of the Missionary family.

To the above, and as constituting a part of that family, we must add four children of Mr. Vaill's, viz. Richard S., Sarah, Elizabeth, and Thomas Scott, who are from three to ten years of age.

The Rev. Mr. Vaill was appointed superintendent; and the Rev. Epaphras Chapman\* assistant superintendent of the Mission.

When it was known that this interesting family would collect in New-York, on or before the 17th, and take their departure immediately after the 18th of April, measures were not only taken to receive them, but also to provide all such articles as might be useful to them on their journey, and especially when they shall have reached the place of their destination.

The zeal manifested by our christian friends, in this city, and its vicinity, was worthy of imitation. Goods were collected, in the course of a few days, of almost every description, the probable value of which was, on a moderate computation, between seven and eight thousand dollars; and cash, by collections in the Churches, and private donations, amounting to about two thousand five hundred dollars.

To the christian females of our Churches, in this city, and its vicinity, we feel ourselves particularly indebted. In the preparation of clothing for the Indian children, and for our Missionaries, they have rendered the most essential service.

We may venture to say, that we never witnessed such interest in the Missionary cause, as was exhibited on Monday evening, the 17th of April, in the Middle Dutch Church, and on Tuesday, the 18th of April, in the Brick Presbyterian Church, of this city.

On Monday evening the Mission family was presented in the Dutch Church to an immense concourse of people, among whom were many Ministers of the Gos-

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\* This arrangement was adopted in obedience to the urgent request of Mr. Chapman, who, in consequence of his having explored the Osage Country and also collected the Mission Family, would otherwise have been appointed Superintendent.  
Editor.



pel, who had convened, on invitation, from different parts of the country, to witness the solemn scene.

Three addresses were delivered on that occasion—one by the Corresponding Secretary, embracing a charge to the Missionaries, and one from each of the two Clerical Missionaries, the whole connected and interspersed with prayer and praise.

On the following evening the farewell meeting was held. The Brick Church was thronged at an early hour. It was with some difficulty that the Managers and Missionaries could make their way through the crowded aisles. Short speeches were delivered by five or six clergymen, interspersed, as before, with prayer and praise—concluding with a farewell address of the superintendent, Mr. Vaill, and a beautiful farewell hymn, selected for the occasion, and sung with great spirit and effect.

The impressions made on these evenings will, we trust, long be remembered. We hail them as the first fruits of a mighty harvest, and as harbingers of Divine Blessing on the Missionary cause.

On the Thursday morning, subsequent to these exercises, a meeting was held of the Managers, the Missionaries, and their friends, in the Consistory Room of the Reformed Dutch Church, in Garden-street. There the commission and instructions for the Missionaries, together with a talk to the Indians, were signed; and after prayer, formally delivered by Robert Lenox, Esq. the presiding vice-president, to the superintendent of the Mission, the whole assembly proceeded to the Olive Branch Steam-Boat, at the Battery, where they were joined by many christian friends, who had been waiting for their arrival. The Missionaries having embarked, and entered the cabin, were once more commended to the Grace of God by prayer, and dismissed with the Apostolic benediction.

The whole scene throughout was, in a very high degree, interesting and impressive.

The Missionaries were to remain a few days in Philadelphia—to go from thence by land to Pittsburgh, and the remainder of their journey by water. Letters have been written in their behalf to Philadel-

phia, and other cities on the sea board; also to several gentlemen in and near Pittsburgh.

In that place our Missionaries will obtain some additional mechanics, on hire; provide their stock of agricultural and mechanical instruments, and procure necessary provisions for the coming year. *Ohio will furnish them with materials for their buildings.*

Since the departure of the mission family, the Board have received intelligence of their welcome reception in the various towns and villages through which they have passed, and especially in New Brunswick, Princeton, and Trenton. In Philadelphia they experienced the most kind and affectionate attention. At their landing from the Steam-Boat they were met by several Ministers of the Gospel, and other christian friends, conducted to their lodgings, and treated with the utmost hospitality. In the short time they continued in that city, public exercises of prayer and praise, connected with addresses to the people, were held in the churches, collections taken up, donations to a large amount, for the time, received in goods and money, every possible facility provided for the comfortable prosecution of their journey; and, on their departure, they were accompanied by many to the Centre Square, in Market-street, and dismissed with their blessing and their prayers.

Whilst the most pleasing prospects are thus opening upon the Aborigines of the west, the Board have not lost sight of the interests of their Redeemer in South America.

We believe that good things, and precious things, are yet in store for that country.

Venezuela has opened the door of religious toleration—her example will, in all human probability, be soon followed by the neighbouring provinces; and if so, South America will be evangelized.

When we now contemplate the various and arduous duties which this Board have in so short time, been enabled to perform, the appearance and character of our Missionary family, and the interest manifested by so many amongst us, of all ages and classes, in Missionary concerns,—we have cause, indeed, to acknowledge



the hand of God, as signally manifested to us, to our Missionaries, and especially to the poor perishing Heathen, to whom they are now bending their steps.

In reviewing the events which have occurred amongst us, during the past year, we are encouraged, we are thankful, and we are joyful.

"Blessed be the LORD God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory.—Amen, and Amen."

Signed,

PH. MILLEDOLER, *Cor. Sec'y.*

## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

COPIES OF PAPERS DELIVERED TO THE SUPERINTENDENT OF THE UNION MISSION,  
AS MENTIONED IN THE PRECEDING PAGE.

#### 1.—General Commission.

Know all men by these presents, that the Board of Managers of the United Foreign Missionary Society, at their sessions in the city of New-York, have appointed, and do hereby appoint, the following persons as a Mission family for the Union station among the Osage Indians on Grand River, near its junction with the Arkansas, viz.

[Here follow the names, as given in page 20.]

Be it also known, that the Managers of the United Foreign Missionary Society, placing unlimited confidence in the integrity, wisdom, and discretion of the aforesaid Superintendent and Assistant, do hereby authorize them to procure and purchase such materials and labour, as will be necessary to erect and furnish a Mission house and out-buildings, for the accommodation of the Mission family; and also such provisions and other articles as may be needed for the subsistence, support, and comfort of said family.

Be it also known, that all drafts, drawn upon the Treasurer of this Society, for the objects above mentioned, by the said Superintendent and Assistant, shall be duly honoured and paid.

And the said Superintendent and Assistant, and all the Members of the Mission family, are hereby most affectionately recommended to the confidence, and the kind and friendly attention of the agents and officers of government, and of the inhabitants of the country through

which they may pass, as well as of the Osage chiefs and people.

Signed by order of the Board of Managers,

ROBERT LENOX, Vice President.

P. MILLEDOLER, Foreign Sec'y.

Z. LEWIS, Domestic Sec'y.

#### 2.—General Instructions.

*Instructions to the Missionaries who are about proceeding to the Station on the Grand River, to be denominated Union.*

DEAR BRETHREN,

The Board think it proper, before they part with you, to disclose to you an outline of their views and expectations, leaving many things to your own prudence and piety. You will proceed with all convenient despatch to the Grand River by the way of Ohio. When you arrive, your first care will be to erect a temporary building, or buildings, to shelter you and your effects from the weather. This done, you will set immediately about putting up those permanent buildings which may be necessary. The Board are particularly anxious that you should employ a sufficient number of Mechanics and other labourers, to erect the buildings with all possible despatch that you be not exposed to the inclemency of winter unprotected. This point they cannot press with too much earnestness, as being of vital importance to your safety, and the prosperous commencement of the Mission.

As soon as the buildings are prepared, you will open a school for the Indian

youth and children, taking them at first into your own family, feeding and clothing them, training them up to habits of industry, and teaching them husbandry and the most suitable mechanic arts. All your instructions are to be communicated to them in the English language, which they are to be taught to speak, and read, and write.

One of your number at least will set down, as early as possible, to learn the Osage language, that he may be able to preach to the elder Indians.

It will be highly important for you to bring all the daily exercises of the family and the school into systematic order, and to have a fixed time for every thing. In arranging this part of your plan, you will derive all you can from the experience of others, which you will study with particular care.

Whatever station you nominally occupy in the Mission, it will be expected of you all to be ready to turn your hand to every thing. The Board would deprecate the idea, especially in the commencement of the Mission, of having any one take up the impression, that because he was sent out to teach, he was not sent out to work.

You will always bear in mind, that the property committed to your care is a sacred deposit, and will feel the pressing obligation to practise the most rigid economy—carefully guarding against all unnecessary waste, distinguishing what articles are necessary, purchasing them in due season, giving the preference to those which are the least perishing, making a proper selection of workmen, and neither employing too many nor too few.

It will be important for the Board to have before them the whole expense of the establishment from time to time, and to be able to estimate, and to inform the public, how much you, yourselves, have contributed to the support of the Mission. To accomplish these ends, you will keep and transmit to the Board, an accurate account of all receipts and expenditures from whatever quarter monies or goods are received, and in whatever thing the expenditure is made. You will carefully record the expense of your buildings, and of all your improvements upon the lands, and all the avails of your labour.

In hiring labourers, you will make it an unchanging principle to employ none but such as are sober, moral, and peaceable; who will strictly observe the Sabbath while at the station, and attend public and family worship. No profane language is to be tolerated among those whom you employ. No ardent spirits are to be given to the workmen or to the Indians.

Your happiness and usefulness will essentially depend on the preservation of harmony among yourselves. In order to this, you must practise largely the duty of self-denial, relinquishing your individual opinions and wishes when opposed to the will of the majority. In all your conduct, you must exercise the most exemplary disinterestedness. Let no man seek his own, but every man the things of others. Let no love of pre-eminence appear among you, but in honour prefer one another. Maintain a kind and courteous deportment towards each other, and be a family of brothers and sisters indeed.

On the subject of civilization and the arts, you will be careful to coincide with the views of the national government, and to report to them as often, and as extensively as their regulations may require. Any suggestions from their agents, must be attentively and respectfully regarded.

It must be no small part of your endeavour to obtain the confidence and to conciliate the affections of the Indians. In accomplishing this, you will explore the grounds of those prejudices which they indulge against white men, and endeavour by every prudent mean to prevent them in relation to yourselves, and the Society which employs you; make it appear that your object is not to obtain wealth or honour among them, but to do them good, both by raising them in the scale of society, and in preparing them for the happiness of a better state.

In attempting to conciliate the Indians, we deem it important to state, that you are by no means to feel yourselves authorized to make them presents, although this is not intended to exclude such premiums among the children and youth as the circumstances may require.

Ever keep in view the great objects of your mission, which are to evangelize

the Indians ; and to teach them the arts of civilized life. In respect to the latter, it will not be enough to give them the knowledge of agriculture and of the mechanic arts ; you must labour effectually to wean them from the hunter's life, and to bring them into habits of patient industry, and a regular pursuit of the various occupations of civilized man. They must acquire through your instructions the knowledge of property, and the desire of that ease and independence which is the effect of industry and œconomy—unless these motives can be brought powerfully and steadily to operate, you will not be able to overcome that natural indolence common to men in an uncivilized state. This radical change in their views and habits will undoubtedly be the work of time, and of great difficulty. Yet its accomplishment you must regard as vital to your ultimate success ; the Gospel cannot live among a people who are not thus reduced to order, except it be, by foreign and expensive means.

In communicating your instructions on the subject of religion, we need not say, you must begin with first principles, and carefully avoid all useless controversies ; make great use of catechisms ; particularly of those which lead to the development of the principal historical facts, and the cardinal doctrines of the Bible.

But while you are unwearied in your endeavours, to impart the great truths of the gospel, forget not the necessity of divine influence, but daily and hourly implore the aids of the Spirit—expect to accomplish nothing without his agency—In your private instructions, and conversations with the pupils deal much with the conscience and the heart. Convince them of the deep interest you take in their personal welfare, both temporal and eternal—and never think, that the object of your mission is accomplished, till you see them brought into the fold of the son of God, and walking in the faith and order of the gospel.

These instructions will be followed by others, as the subject shall open to the Board, and as the exigency of the mission may require.

Signed as above.

### 3.—*Talk to the Indians.*

NEW-YORK, April 8, 1820.

*To the Chiefs and Warriors of the Osage nation, from the Managers of the U. F. M. Society.*

BROTHERS,

About three years ago, we took into consideration the condition of our red brethren, whom we wish to instruct in the knowledge of *God, the good Spirit*, and for that purpose we formed a Society in New-York, called the United Foreign Missionary Society.

BROTHERS,

The Great Spirit has condescended to give us the beloved speech in the book called the Bible. This teaches us the way of peace and life, and that all who love the Lord Jesus Christ, and obey his commandments, shall be happy in this world, happy at death, and happy in the world to come after death.

BROTHERS,

We wish for your happiness as well as our own. We wish to tell you all we know of what the great and good Spirit has done for the salvation of men. Accordingly, we sent to you last year our beloved brother, Epaphras Chapman, to inquire whether you would permit us to send Teachers among you. We rejoiced on his return to hear, that you were willing to receive persons that we might send to you ; that you pointed out a place on your lands where they and their families may reside ; and that our Brother Chapman engaged that we would send you people who would endeavour to do you good.

BROTHERS,

We approve of all our Brother Chapman engaged to do. Our Great Father, the President, at Washington, approves of what he did, and in fulfilling his engagements, we now send you our beloved Brothers and Sisters.

BROTHERS,

The business of our brothers, Wm. F. Vaill and Epaphras Chapman, will be to explain to you, your wives and children, the Bible, the best of all works—a book which contains a revelation of the will of God to man, which brings the glad tidings of Salvation by Christ, and which sheds



light on the future and everlasting state of all men.

BROTHERS,

Our brethren, Alexander Woodruff, Stephen Fuller, Abraham Redfield, and George Requa, will teach you to build houses, like the houses of white men, in which you and your families may be sheltered from storms ; to make ploughs, axes, waggons, and all other implements by which you may cultivate your lands and raise your own provisions. Our brothers, John M. Spalding, and Wm. C. Requa, will teach your children how to read and write, and how to do your business, so that bad men may not cheat and impose upon you. Our brother, Marcus Palmer, will, if any of you, or your wives and children are sick, give them medicines, which, under the blessing of the Good Spirit, will contribute to your health. Our sisters, Asenath Vail, Hannah E. M. Chapinan, Clarissa Johnson, Susan Lines, Mary Foster, Dolly E. Hoyt, and Eliza Cleaver, will teach your wives and daughters how to knit stockings, and make clothes for your children ; and all our brothers and sisters will do all in their power to make you good and happy.

BROTHERS,

From our hearts we wish you well. We are your friends. We hope you believe us to be so. We expect to gain nothing in this world for all we desire to do for you. We do not want your lands. We "seek not yours, but you." We look for our reward to God, the Good Spirit in Heaven. We have no presents to make you, of money or of guns ; we send you better presents, our brothers and sisters, to instruct you in the will of the Great Spirit ; in all that will make you comfortable in this world, and happy in the world to come.

BROTHERS,

We show our great love to you, and our confidence in you, by sending our dear brothers and sisters, and their families, to live among you. We now hereby introduce them to you. Confide in them—love them—protect them. Tell them all your difficulties. Listen to their counsels. Concur with them in all they may attempt for your advancement in the knowledge of the will of God, the Good Spirit ; and in the knowledge and practice of all the useful mechanical arts of your white brethren, and thus strengthen and brighten that chain of friendship which already binds us together.

LETTERS FROM THE MISSIONARIES, AND OTHERS.

1.—*Extract of a letter from a Lady in Philadelphia, to her friend in this city, in relation to the Mission family, dated April 29th, 1820.*

"The occasion will sanction the liberty I take in addressing you ; and an apology would, therefore, be superfluous. The interest, which I am confident you feel, in common with the congregation to which our dear Miss Foster was attached, including her beloved Pastor, induces me to gratify her and you, by giving further particulars respecting herself and the Mission Family, than she had it in her power to give. Never, never have I had my feelings so much excited for any set or company of people, as for that dear Mission Family ; but, having enjoyed the great privilege of entertaining under my roof, Miss Foster and Miss Cleaver, they have become doubly endeared to me.

July, 1820.

"I have never witnessed in Philadelphia, so general an interest in any thing, as this Mission has produced. On Sunday evening, the Rev. Mr. Vaill, the superintendent, preached in the Presbyterian Church in Arch-street ; and on Tuesday evening the Farewell Prayer Meeting was held in the Dutch Church, of which Dr. Brodhead is Pastor. The Churches were crowded in every part ; and especially on the first evening, hundreds were compelled to retire for want of room. The Rev. Dr. Neill delivered an address at the first meeting, which called forth all the sympathetic feelings of the man, and all the pious feelings of the Christian. His address on Tuesday evening was equally impressive ; and his admonitory remarks to the Mission family were the most tender, solemn, and affecting, I ever heard. I observed an Episcopal clergyman among the audience ; and if a profusion of tears may be al-

lowed to express the feelings of the heart, *his* must have been as deeply impressed as that of any other person present. Indeed, were I to enter into all the particulars of the interest excited by the Mission Family in the bosoms of people of all classes, I might fill a letter on that head alone. One circumstance, out of many, I must mention. A poor woman, who supports herself by the labour of her hands, went to Dr. Neill, and informed him, that she had heard that the Missionaries were to walk to Pittsburgh. She begged that it might not be so; but that a waggon should be procured to convey them, and she herself would pay the expense. O, who would not be willing to enjoy such a favoured glow of sympathy!

"On Wednesday evening, the dear interesting band took their departure. In the afternoon, my family, and some other friends, attended our ladies to a place in Market-street, where all the Mission family were to assemble. From this place they walked out to Centre Square, an enclosure, planted with trees, and laid out in walks. To this place they were accompanied by several Ministers, and many male and female friends. There, the Rev. Dr. Janeway offered up the parting prayer, in which most that were present, no doubt, heartily united. The setting-sun, at the same time, reminded us, that another of our mortal days had passed—a day, like some, perhaps all, of the dear Christian band, never for us to behold any more. But the solemnly impressive scene is beyond the power of my ability to describe. Ministers, and other friends, were melted down to the deepest tenderness, on beholding before them those who had sacrificed their all, even their relatives and friends, for the good of their fellow-beings, who are perishing for lack of knowledge.

"From Centre Square, the Family, (accompanied by a number of ladies and gentlemen in their gigs,) proceeded beyond the Schuylkill, where they took up their lodgings for the night. On the following morning, they proceeded on their journey at an early hour.

"You will be pleased to hear, that the ladies who lodged at my house, and all the dear Mission family, while they re-

mained in this city, were favoured with great cheerfulness. They all seemed to be perfectly resigned to the privations and hardships which they knew they would have to endure. They had embarked in the cause of a Master, who had endured innumerable hardships, and who had suffered even unto death, the death of the cross, for the salvation of sinners. They desired not to draw back—the cause is the same—the immortal interest of the perishing heathen."

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2.—*Letter from the Superintendent of the Mission Family, to the Corresponding Secretary, dated "Carlisle, May 3."*

DEAR SIR,

In behalf of the Mission family, I write from this place to record the goodness of God in bringing them so far on their journey in peace. They have been handed from one place to another, by the special kindness of their heavenly Father, and they would devoutly praise him for these mercies. In Philadelphia, they experienced every kindness and every comfort; and the efforts of the Christians of that city, for the good of the Mission, were great. In a few days much was done. And from that beloved city, as from New-York, the family departed with the mingled emotions of pleasure and regret. The inhabitants of the places through which we passed from New-York to Philadelphia, were kind to us; particularly New Brunswick, Princeton, and Trenton; and since we have left Philadelphia, we have found Lancaster another home for weary travellers. In that place we spent the last Sabbath, in the enjoyment of Christian hospitality and communion.

The mode in which we travel is as economical as is consistent. We usually provide for ourselves, and we have reason to bless God for the health and cheerfulness, the union and love which pervade our family. We have hitherto been of *one spirit*, and we cannot rationally expect greater happiness in this militant state, than ours has been thus far. If we have had trials, we have been tried only by mercies, and our fear is, lest our



hearts prove deceitful, and turn us aside from the fountain of living waters.

On Monday evening, though much fatigued, we endeavoured to unite with our dearly beloved friends in the concert of prayer for Zion; and we have opportunity for the morning and evening sacrifice.

We travel at the rate of 25 miles a day, which will bring us to Pittsburg in 14 days from the time we left Philadelphia, including the Sabbath, on which we endeavour to rest, according to the commandment.

With our cordial thanks for the kindness of the Board, and prayers for their prosperity, we subscribe ourselves,

Your affectionate children,

And servants in church.

Signed, in behalf of the family,

WM. F. VAILL,

Superintendent.

3.—*Letter from the Superintendent and Assistant to the Corresponding Secretary, dated "Union Mission Boats, Ohio River, May 29."*

DEAR SIR,

The Mission Family arrived in Pittsburgh on the 12th of this month in good health, after a prosperous journey of 15 days, including the two sabbaths on which we rested. Brother Chapman arrived the same day, by way of Washington.—We immediately entered on the arduous business of making preparation for our future tour, and establishment. We commenced by purchasing two keel boats, of about 20 tons each. They were built by the same person, in good style for these waters, and the size could not have been better calculated, had they been built especially for our use. The bottom of each is flat for a keel, and both are well adapted to descend or ascend the rivers. They have exactly the same appearance, and we are much pleased, that we were able to obtain boats so good with so little difficulty. Two or three days were spent, by the aid of Rev. Messrs. Herron and Swift, in soliciting donations in necessary articles of Pittsburgh manufacture, and provisions, in which the people have showed great liberality. They probably contributed to

the amount of more than 1,000 dollars, in a great variety of hardware, and other things valuable to the Mission.

The residue of the time was spent in making purchases, and loading the boats. We spent about 12 days in Pittsburgh, and having closed our business, we set sail on the 24th inst. about 10 o'clock, A. M. We were treated with kindness, and entertained with hospitality; and we left the city, having much cause for gratitude. The state of the river is very fine. We are wafted generally down its current by the aid of oars, at the rate of 50 miles per day. All on board is cheerfulness, activity, and order. Our family appear to be disposed to bear each one a part in the necessary labour of the boats, and in providing for our wants. The brethren are good oarsmen, and appear to feel that every stroke brings them nearer the Arkansas. We already begin to look upon our boats as our house and home for a considerable part of the current year. And though we have but a small circumference of room, for a family so large, yet we have enough, while we continue of one heart, and of one mind. We have two small cabins in the hinder part of each of the boats, for the family and females, and comfortable lodgings in the bow for the rest of the company. We shall be able, by the leave of Providence, to use them for our dwelling place till we obtain better; and are happy in conveniences so much beyond our expectation. Our style of taking our meals we consider quite superior. It is delightful beyond expression, to dine, or take our tea at a long table, on the roof of one of the boats, while wafting down the smooth surface. At the ringing of the bell we lash the boats, and repair to the table, where we exhibit the evidence of an excellent state of health. In the morning we rise at the striking of the bell, about four o'clock, unite in family worship, and then proceed on our voyage, interrupted only to receive the donations of those along the bank, who take a lively interest in the Mission. In sailing down the stream, now we are separated, and now we are lashed side by side, and can pass with ease from one boat to the other. The weather has been pleasant, and we have abundant cause for gratitude to Him,



who guides the elements, and blesses the enterprise of the Board, by whose parental care and exertion, the Mission family has been so amply furnished for the long and arduous tour. The pledges of the future smiles of Divine Providence are great in the tokens already received, and still greater in the promise of his Son our Saviour, *Lo I am with you always.*

We procured four tents. These were large and expensive, but we thought it not prudent to go without them. In *making* them, the assistance which the females of the family rendered was important. We found the articles of iron, nail rods, and nails, expensive; and the bills for these, exclusive of the blacksmith's and other tools, amounted to 350 dollars. Our boats contain, probably, 32 tons, 16 each. About 8 or 9 tons of this freight were brought over the mountains, and the rest we have added at Pittsburgh. We have yet to take on board as much provision as will be needful, but we fear the article of wheat flour will not keep in a good state through the hot season. We would, therefore, suggest the propriety of appointing an agent at Cincinnati, to freight to us, next autumn, flour and other things, to the mouth of the Arkansas, where we may obtain them, by the leave of Providence, for our winter supply.

Respecting a mill-wright, we have to state, that at Pittsburgh we had such a pressure of business, and so much difficulty in obtaining the man whose character and whose price suited, that we omitted the business, trusting to Providence. After we sailed, we thought seriously on the subject. We considered that the Board had directed us to procure one, and that government was in expectation of our making great progress in the business. We therefore determined to procure one, if possible. By the direction of a kind Providence, we spent the Sabbath yesterday at Marietta, where we united with the congregation in public worship, and where we enjoyed the hospitality and the prayers, and the benefits of the pious. Just as we were about to embark this morning, Providence directed us to a man (named John Ransom) of excellent character, who bears the best testimonials as a Christian—whose heart has long been in the work, and whose

apprenticeship was served in the town of East Haddam, (Connecticut,) with a person of our particular acquaintance. He being a single man, and ready to go as a voluntary labourer in the cause, we considered it to be our duty to take him along. His ample recommendations, as to faithfulness in business, skill in his occupation, and piety in his life and conversation, induced us to receive him, hoping and trusting the Board will see fit to sanction the measure. Though he goes as a labourer, and does not consider himself a member of the family, yet he chooses to go gratuitously, with the exception of a comfortable support.

With this, we shall transmit a statement of our receipts and expenditures since we left New-York. The expense of the Mission at Pittsburgh amounted to almost 3,000 dollars. For this sum, we gave Messrs. Allen and Grant a draft on the Treasurer of the Society, William Wilson, Esq. The difference between this and our expenses, with what we had in reserve, affords us near 1,000 dollars to defray our expenses on the voyage, &c. The bank in Pittsburgh gave us silver in exchange for our bills.

Brother Chapman will transmit with this a statement of his success at Washington.

It is our desire to do the work faithfully to which we are called. Every member of the family seems to breathe but one spirit. We ask a continued interest in your prayers; and subscribe ourselves your servants in Christ Jesus,

WM. F. VAILL.

EPAPHRAS CHAPMAN.

4.—*Extract of a letter from the Superintendent and Assistant, to the Corresponding Secretary, dated "Shawnee Town, Indiana, June 19."*

DEAR SIR,

We have thought it best to transmit our journal from this place. It will be our endeavour, between this and the post of Arkansas, to make out a full and correct report to the Board, of the state and progress of the Mission to that date.

Still in health and prosperity, we subscribe ourselves your obedient servants in Christ Jesus.

Signed as above.

5.—*Extract to the Secretary, from the Assistant, dated, " Union Mission Boats, near Cumberland River, June 20."*

The Brethren and Sisters have all manifested a spirit, a walk, and conversation, admirably becoming the Christian and the Missionary. If the Country had been searched, from one end to the other, I do not think a more suitable selection could have been made. I cannot describe, perhaps you may imagine, our happiness. Unanimity and love prevail. Is not the Lord indeed with us? It becomes us to be humble, for all is of God.

Yours affectionately,

E. CHAPMAN.

6.—The following extract from the Rev. Joseph Vaill, (of Hadlyme, Connecticut,) father of the Superintendent of the Mission, contains the latest intelligence from that interesting family :—

"I received a letter from my Son last week, dated at New Madrid on the 23d

of June. He states that the family had all enjoyed good health, with the exception of a few instances of temporary indisposition; and that they have a very vigilant, skilful, and worthy Physician—one in whom they place confidence, and one whom they may well call the 'beloved physician.'

"He farther writes—'We were 28 days from Pittsburgh to the mouth of the Ohio—a distance of 1100 miles. Of the four Sabbaths since we embarked at Pittsburgh, we passed the first at Marietta; the second, at Augusta, (Ken.) the third, at Louisville, (Ken.) and the last, on board the Boats, under the shade of wide-spreading trees on the bank of the river. We entered the Mississippi last evening, and to-day we have passed down the rapid current about 60 miles. The water of this noble river is now in a good state, and still rising. We have a faithful pilot for each boat, but we lie at the bank at night, on account of the bars and sawyers. In one or two days, we hope to reach the Arkansas Country, south of the Missouri. Pray for us.'"

## SECOND MISSION FAMILY.

THE Mission Family lately sent out to the Arkansas, by the United Foreign Missionary Society, had not reached their destined station, when a new field for Missionary exertion was Providentially opened to the Board of Managers. This field, we are happy to add, the Managers, with a promptitude which cannot fail to secure to themselves the confidence of the Christian community, resolved to occupy without delay.

The circumstances in relation to this subject, we have now the pleasure to present to the public.

EARLY in the present month, the following interesting communication was made by Col. McKenney, Superintendent of Indian Trade, to the Secretary for Foreign Correspondence :

*Office of Indian Trade,  
Georgetown, July 5, 1820.*

DEAR SIR,

I have this moment had a most interesting interview with the Chief, the Counsellor, and the Principal Warrior, of the Osages of the Missouri. The object of the deputation is, to solicit the introduc-

tion of the School system among their people, and to pray for the means of civilization. I wish I could send you the old Chief's Talk; but to do so, I should have to paint as well as to write. He is a most eloquent and able man.

I felt authorized, considering the circumstances of the great anxiety under which I perceived them to labour, and relying on the benevolence of the Society set on foot for this laudable work, to give assurance that they might expect the same attention that had been shown to their Brothers on the Arkansas. I find that



these Osages are jealous of their Arkansas Brethren. They claim to have merited, by holding fast their promises to the Government, the first care of this generous sort—for in the words of the old Chief, “our hands are white, and their hands are bloody.”

I cannot but think that much good would result, could they be assured that an agency would be established amongst them immediately. I have directed a letter to Dr. Worcester also—believing, however, that, as you are under way with the Osages, it would be best for you to occupy that ground. But, if you cannot move in it at an early period, it would be better for the work to be got under way by another branch of the general system. The tide is now at its flood; and if taken, you will be borne on to a realization of all your generous hopes.

I have thought that, if you could come down and see this deputation, it would be well; if not, a letter would be highly acceptable.

With sincere and respectful regards,

I am, dear Sir,

Your ob'd't Serv't,

T. L. McKENNEY.

At the earliest opportunity, this communication was laid before the Managers; and the Rev. Dr. Milledoler was appointed an agent to proceed to the city of Washington for the purpose of obtaining an interview, and forming a covenant, with the Indian Chiefs. On his return, he made to the Board, the following report:

The undersigned, having been requested by the Board of Managers of the United Foreign Missionary Society, convened on the 15th inst. to proceed, as their Agent, forthwith to Washington, for the purpose of delivering a Talk, and of making a covenant with a deputation of Chiefs of the great Osage nation of the Missouri, has the honour to report,

That he left New-York on Monday the 17th inst. and arrived at the city of Washington on the Wednesday following. On the next day, he was introduced by Colonel McKenney, Superintendent of Indian Trade, to the Honourable the Secretary of War, and laid before the Secretary copies of the talk and covenant.

which had been previously approved by the Board, and which were then to be presented to the Chiefs. These documents having been examined, your agent was formally introduced to the Chiefs by the Secretary, in an appropriate and concise Talk; in which they were told that the undersigned was the person who had been mentioned to them, and who had come from the great city of New-York to offer them good things, and were assured that they might have confidence in him, and in what he had to say to them. We then retired, accompanied by the Superintendent of Indian Trade, into the audience room of the War Department, where the following Talk was delivered:

*To the Chief, the Counsellor, and the principal Warrior of the Osages of the Missouri, now at Washington.*

*Brothers*.—The United Foreign Missionary Society, in the city of New-York, have heard that some of the chief men of the Osage tribe have come a long journey from their own council fires to the great council fire toward the rising sun.

*Brothers*.—We have also heard that you have come with a Talk to our great Father at Washington; that you wish him to send good men amongst you, to teach you the will of the Great Spirit; to show you how he made the world; how all Nations are come of one blood, and are Brothers, and must love one another, and serve the Great Spirit—to show you what the Great Spirit is now doing in, and will hereafter do with the world, and what white men and red men must do, that the Great Spirit may love them, and take care of them, and do them good for ever.

*Brothers*.—We have heard that you wish our great Father at Washington to send good men into your nation, to teach your young men how to plough, and sow, and reap, and raise bread out of the ground as the white people do—and how to work in iron, to make ploughs and harrows, to build houses, mills to grind your corn, and saw your wood, and to weave and make clothing for you and your children—and that you wish him to send out good women, to teach your young women how to sew, and knit, and spin, and to prepare your food to eat as the white people eat it—and that you want good men and good women to teach your children how to read and write, and number like the white people, so that your children may be like our children, and know what they know, and be as great and happy as they are.



Now *Brothers*,—Having heard all this, we were glad. We know that we ought to do good to our red brothers—the Great Spirit has told us to do so, and will be angry with us if we do not.

The mind of the Great Spirit was given to good men who are now dead, and who wrote it in a book, and they have given that book to us, and the Great Spirit has commanded us to give it to others, till the whole world shall have it and know it.

This is the reason that many good men and good women have left their fathers, and mothers, and friends, and their homes, where they had every thing that was good, and have gone to your brothers on the Arkansas.

The Great Spirit has now put it into your hearts to come to our great Father at Washington for help.

Our great Father loves all his red children and white children. He will be glad to see them all good and happy. We love our great Father at Washington—he knows who we are—he knows that we will not hurt his red children, and therefore calls us to do the will of the Great Spirit, by doing good to his red children.

*Brothers*,—Your call sounds loud in our ears, because your hands are clean from blood, and because you have held fast your covenant with the government.

*Brothers*,—We have sent to you the Rev. Philip Milledoler, D.D. He is a servant of the Great Spirit, and one of our counsellors, whom you may love and trust. He will hear your talk, and will make a covenant with you on all those things of which we have spoken. Open your hearts to our brother, and make him glad, that when he comes back to us, he may bring us your good talk, and make us glad also, that we may do you good, and your children after you, so long as your rivers flow, and the sun and moon shall shine upon the world.

New-York, July 15, 1820.

(Signed)

Robert Lenox,	} Vice-Presidents.
Peter Wilson,	
Ph. Milledoler,	Foreign Sec'y.
Z. Lewis,	Domestic Sec'y.
Pascal N. Strong,	Recording Sec'y.
Wm. Wilson,	Treasurer.

*Managers.*

Stephen N. Rowan,	M. Schoonmaker,
Robt. B. E. McLeod,	G. B. Vroom,
G. Spring,	R. Havens,
John Borland,	Henry Rankin.
Isaac Heyer,	

To this talk, Sans Nerf, the principal Chief, replied as follows:

*My Friend*,—You see I am not white like you; I am red—but my heart is in

the same place with your heart; my blood is the same colour as your blood; my limbs are like your limbs; I am an American.

*My Friend*,—I have heard your talk. When I go to my village, do you think my people will tell me to hold my tongue, or will shut their ears, when I tell them what you say?

*My Friend*,—I told my brother, the Superintendent of Indian Trade, that I did not come on here for my pleasure, nor to see the country. I came to do business. What I have come for is most done. I am pleased, and when I tell my people what you say, they will be pleased.

*My Friend*,—I repeat it—I am pleased with what you say, and wish you to come soon. Come to my village; if you stop at St. Louis, you will not come to my village.

Judging from their manners, there appeared to be some misapprehension on the part of the Chiefs, as to our real object. They seemed perplexed from the difficulty of comprehending *how*, and by *whom*, all that had been promised was to be performed. Sans Nerf wanted to “see the man,” who was to go out to his village; and appeared to think that there was but an individual, instead of a family, to be sent out.

It was proposed to meet them again at 11 o'clock, on the following day, for the purpose of presenting the covenant, and of entering into farther explanations. It was also thought best that the covenant should be preceded by a Talk from the Superintendent of Indian Trade. The parties met at the proposed hour; and after the ceremony of shaking hands, the Superintendent told them, that the talk they were then going to hear was his talk, and that they must listen to it.

He then addressed them as follows:

*To the Chief, the Counsellor, and Warrior of the Great Osages.*

*Brothers*,—I listened to your talk at my office in Georgetown. You told me how long you had been looking for the promises made you in 1806—and how you had been disappointed. You told me you did not understand why so much should be done for the Osages of the Arkansas whose hands were bloody, whilst nothing was done for you and your children, although your hands were clean, and you had been true friends to America.

*Brothers*,—Your talk made my heart sorry. I heard it as your brother. I gave you some reasons why all these

good things had been kept away so long—  
—I told you the time was now come.

*Brothers*,—I promised you I would send a talk to my good brothers in the city of New-York, who are the red men's friends. I did not deceive you: No—I will never deceive you. My talk was listened to—and here is my brother come from the great city of New-York to see you, and to offer to send out good men and good women to your village to instruct your children in all good things. I was glad for your sakes.

*Brothers*,—You heard the talk that was made you yesterday. I love that talk—it was good—if it had not been good, I would have made it black all over. I would have told you it was not good. But I tell you it is good, and the Great Spirit approves it.

*Brothers*,—I was pleased when you invited these good men to go on to your village. It made my heart glad.

*Brothers*,—My good brother now comes to make you another talk. This talk, will be good—I, who am your friend, tell you so.

*Brothers*,—When you hear this talk which my brother will make to you presently, you will understand better what these good people in the city of New-York are going to do for you, and what they expect you to do for their friends who will go to your village.

*Brothers*,—If you agree to my brother's talk the sun will shine upon your people—your children will walk out into the great harvest-field, and the increase of their land will make them happy. They will soon gather much corn—their eyes will be opened to read books, and their fingers will be taught how to write, and then they will know who are their friends, and who are their enemies—Now they cannot know, for they do not understand what their white brothers say—their talk is not like your talk.

*Brothers*,—Hear the talk which my good brother will now make you, and make my heart glad by agreeing to it. Good men and good women will go to you as friends, and will make your people happy. I am your friend—all the world knows I am your friend, and I tell you these good people, in New-York, are your friends. My good brother who has come to see you is your friend. You are in the hands of your friends, and not enemies. Believe me, and try all I say, and then you will know for yourselves.

*Brothers*—This is the talk which I wished to make to you—it is done.

T. H. McKENNEY.

To which Sans Nerf replied—

*My Brother*,—I have listened to your talk—I understand every word of it. I understand it well.—It makes my heart glad. It makes my brothers, here, glad

—I will tell it to my people, it will make them glad.

*My Brother*,—I told you before, I did not come here to see things—I had no pleasure to come—but I come on business. All that I come for I have got. I will be glad for these good people to come to my village.

*My Brother*,—My great father, the President of the United States, and my father, the chief of war, and you the Superintendent of Indian Trade, are all my friends—I will hear now your brother's talk.

The Covenant was then delivered, and is as follows :

*To the principal Chief, Counsellor and Warrior of the great Osages—*

*Brothers*,—The Board of Managers of the United Foreign Missionary Society in the city of New York have heard of the Great Osages of the Missouri:—They have heard also that they desire to have the means of improvement in all good things sent to them; and being the friends and brothers of the Great Osages; the United Foreign Missionary Society of New-York have hastened to serve their friends and brothers the Great Osages of the Missouri, and by the hands of their good brother the reverend Doctor Milledoler, they now offer

1. To send out a Mission family consisting of good men and good women, to live in the Great Osage nation of the Missouri.

2. To teach their red brothers, by their Missionaries: First, and above all, to know the will of the Great Spirit; also, to form a school for the instruction of their children in reading, writing, and arithmetic: to instruct their young men in some of the most useful branches of the mechanic arts, and in husbandry; and their young women in sewing, spinning, knitting, and in the branches of domestic economy.

3. As the Board of Managers do not send out their Missionaries to do hurt but to do good, they will not suffer them on any account whatsoever, to buy, nor take for themselves, any land belonging to the nation.

4. The Board will use their best endeavours to send out their Missionaries, on or before the month of April next.

In making this covenant, the Board of Managers expect from their red brethren,

1. That they will receive and treat the Mission Family that shall be sent to them, with constant love, and that they will protect them from all harm.

2. That they will help them to find a suitable place to erect their buildings to live in, and for the school, and workshops; and that they will also lay off so much land as will enable them to sow and plant, and raise corn and all such things



required for their support, and to feed the Osage children who may be sent to school; and also to teach the young men of the Great Osages how to plough and sow, and gather in their wheat and rye and oats, and in general how to cultivate their lands; and that the Great Osages will protect the Missionary Family, and not suffer any one to hurt them on the ground occupied for such useful purposes, nor permit it to be taken from them, unless the Osages shall desire to have this done to please their great Father, the President of the United States.

3. That as the Missionaries, when they are sent out, will have gone so far from their friends, the Great Osage nation will be their friends, and will comfort and encourage their hearts, by helping them and doing them all the good they can in every way; and especially that our red brothers will diligently send their children to the school when it shall be opened, and help the Missionaries to maintain those good rules which are observed in the government of our own children, and without which they cannot be instructed.

4. That if the Missionaries, or any of them, should ever so conduct themselves, as to wrong or injure the nation, which we hope will never be the case, that the nation will not drive them away nor hurt them, but that they will call a council, and if the council so determine, that they will complain of them to their great Father at Washington, or to the Society at New-York, who will take measures to punish them, or to have them removed, as the case shall require.

To which the Chief replied—

*My Friend*,—I have heard your talk. You say your Society in New-York will send a family and make a school in my nation. We are glad—we accept your offer with much pleasure.

*My Friend*,—When I get back to my village I will tell this talk over to my people. I am satisfied—my friends here are satisfied—and my nation will be satisfied.

*My Friend*,—So soon as the family arrives at my nation, I will go out to meet them, at the head of my warriors, and will receive them as my friends.

*My Friend*,—You say you want a piece of land—you may point it out, and it shall be yours, wherever you choose. It shall be for your use. I will mark it out with my finger. It shall be as much as you want for the family. Come soon.

*My Friend*,—You ask me how many children will go to school. I cannot answer this. I have children—I will send them to be instructed. I believe all my nation wish the same thing. I believe they will generally send their children to your school.

*My Friend*,—I always wished to consider myself an American. I now consider  
July, 1820.

myself more so than ever, since I heard your talk.

*My Friend*,—I will do all in my power to make friendship between us. The Counsellor and warrior will assist me to do so.

The Counsellor then rose, and said—

*My Friend*,—I have listened to your talk—I have heard my chief's answer. I shall be home when your family come out—I will help him to mark out the land, and will be your friend.

The Warrior then rose, and said—

*My Friend*,—I have heard what my Chief, and the Counsellor have promised—I am a warrior. It is my business to be about in the Nation—I will defend your people when they come to us.

The Chiefs having thus assented to the Covenant, it was signed and witnessed, and copies both of the talk and of the covenant, were presented to the Chief.

To the Honorable the Secretary of War, as well as to Thomas L. McKenney and Joseph Nourse, Esqrs. your agent felt himself much indebted in bringing this business to a happy issue.

Mr. Fenner, of the War Department, is also entitled to the thanks of the Board, for the very amiable and interesting manner in which he acted on this occasion. We are much indebted to him for the perspicuity with which the talks were conveyed in French to the Interpreter, and the manifest interest he took in the success of the undertaking.

All which is respectfully submitted.

PHILIP MILLEDOLER,

Special Agent of the Board.

New-York, July 27, 1820.

The report of the Special Agent received the unanimous approbation of the Board; and the *Committee of Missions* were directed to look out immediately for Missionaries, and the *Committee of Ways and Means* to adopt measures for furnishing the necessary supplies. Should suitable Missionaries, under the guidance of Providence, tender their services to the Board, and should the Christian public exhibit its accustomed liberality on the occasion, a respectable Mission family will soon be on their journey to convey the blessings of civilization and Christianity to the Osages of the Missouri:



## ANNIVERSARIES.

In the present year, no less than five of our valuable Religious Institutions, celebrated their Anniversaries in the second week of May. Had our first number been issued at the close of that Month, we should have endeavoured to present a report of each, in some measure adequate to its importance. But, the subject, at this late day, must have lost much of its interest; and our present notice of it, especially as new occurrences are pressing upon our attention, must necessarily be brief.

We cannot, on this occasion, omit to express the hope, that at least two or three of these Societies will alter the time of holding their Annual Meetings. The attendance upon five Anniversaries, comprising (as in the present year) nine public meetings, and all within the compass of four days, becomes extremely inconvenient to our own Citizens, and severely fatiguing to the respectable Strangers who honour our City with their presence.

## SUNDAY SCHOOL UNION SOCIETY.

*Fourth Anniversary.*

This Anniversary was held on the afternoon and evening of Tuesday the 9th day of May. At 3 o'clock in the afternoon, the President, Officers, and Managers of the Society, together with the Superintendents, Teachers, and Children of the Schools, assembled in front of the City Hall, and moved in procession up Broadway to the Circus.

A large and respectable assemblage of citizens and strangers, both ladies and gentlemen were already seated in the Circus to witness the interesting scene.

The Meeting was opened with Prayer by the Rev. Mr. Chase, of the Baptist Church. An appropriate Hymn was then sung; an eloquent and interesting Address was delivered by the Rev. Dr. Beecher, of Litchfield, Connecticut; this was succeeded by a second Hymn; and the whole was closed with Prayer and the Apostolic Benediction, by the Rev. Mr. Stanford, Chaplain to several of the public Institutions of the city.

In the evening, the Society met in the Methodist Church in John-street. At half past seven, RICHARD VARRICK, Esq. the President, took the chair, and the meeting was opened with prayer, by the Rev. Mr. Scranton, of Milford, Connecticut. The Annual Report, an abstract of which

will be given in a future number, was read by Messrs. Perritt and Eastburn, members of the board. The usual resolutions were then offered, accompanied with appropriate and impressive addresses, by the following gentlemen:—The Rev. Mr. Knox, of the Dutch Church; the Rev. Mr. Malcolm, of a Methodist Church in Philadelphia; the Rev. Mr. Morris, of the Methodist Church in this city; and H. Ketcham, R. Sedgwick, and J. Eastburn, Esqrs. The whole was closed with prayer and benediction, by the Rev. Dr. Milledoler.

## UNITED FOREIGN MISSIONARY SOCIETY.

*Third Anniversary.*

This was celebrated on the afternoon and evening of Wednesday the 10th of May, in the Associated Reformed Church in Cedar-street.

In the absence of the Hon. STEPHEN VAN RENNELAER, President of the Society, ROBERT LENOX, Esq. First Vice President, took the chair at 4 o'clock. The Third Annual Report, an abstract of which is given in our preceding pages, was read by the Rev. Dr. Milledoler, Corresponding Secretary. Resolutions, accepting the Report, and returning thanks to the Board of Managers, were then offered; and the Rev. Dr. McDowell, of Elizabethtown; the Rev. Mr. Forest, of Delaware county; the Rev. Mr. Whelp-

ley, of this city; and the Rev. Dr. Griffin, of Newark, took occasion to address the meeting. "The several addresses," it was correctly remarked in the Commercial Advertiser of the following day, "were eloquent, and breathed throughout a fervent spirit of piety. The speakers evinced an intimate knowledge of the present state of religion throughout the world; and presented, in the most forcible point of view, the vast field yet open for Missionary labours. The success which has thus far crowned the efforts of Christians in the great work of evangelizing the heathen, was very properly urged as the most powerful inducement to persevere in the undertaking, and to enlarge our scale of operations.

At 8 o'clock in the evening, the Society and its friends re-assembled in the same church. The annual sermon was delivered by the Rev. Dr. Spring. The introductory prayer was offered up by the Rev. R. B. E. M'Leod, of this city; and the concluding Prayer and Benediction by the Rev. Isaac Lewis, of Greenwich, Con. The sermon, we hope, yet to see in print. It was a solemn, appropriate, and powerful appeal to the understanding and to the heart.

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AMERICAN BIBLE SOCIETY.

*Fourth Anniversary.*

Held in the City Hotel, on Thursday the 11th of May.

At 10 o'clock, the President, the Hon. ELIAS BOUDINOT, L.L.D. took the chair; and the Meeting was opened with reading the 72d psalm, by the Rev. Dr. Richards, of Newark.

An address to the audience, prepared by the venerable President, was read, at his request, by the Rev. Dr. Romeyn.

The fourth Annual Report was then read by the Rev. Dr. Milnor, Secretary for Domestic Correspondence. Of this Report, a brief abstract will be given in our next number.

Addresses were then delivered by the Hon. John Cotton Smith, late Governor of Connecticut: the Rev. Tho-

mas Lyell, Rector of Christ Church, in this city; the Rev. Dr. Baldwin, Pastor of a Baptist church in Boston; the Rev. Mr. McEwen, of New-London, Connecticut; the Rev. Mr. Stansbury, of Albany; the Rev. Dr. Beecher, of Litchfield, Connecticut; the Hon. Roger Minot Sherman, of Fairfield, Connecticut; and the Rev. Dr. Griffin, of Newark, New-Jersey. The whole of these addresses were highly appropriate, and deeply impressive—worthy of the occasion which had drawn them forth, and honourable to the piety and talents of the Gentlemen by whom they were delivered.

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PRESBYTERIAN EDUCATION SOCIETY.

*Second Anniversary.*

This was held on the afternoon and evening of Thursday, the 11th of May.

At 4 o'clock in the afternoon, the Society met in the Lecture room of the Brick Church. The Annual Report was read, and the ordinary business of the Institution transacted.

At 8 in the evening, the Society and its friends assembled in the Presbyterian church in Wall-street. The Annual Sermon was delivered by the Rev. Dr. Hillyer, of Orange, New-Jersey. This interesting discourse is soon to be published, at the request of the Society.

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AMERICAN SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS.

*First Anniversary.*

Held on the morning and evening of Friday, the 12th of May.

The Society met, in the City Hotel, at 11 o'clock, the Hon. ELIAS BOUDINOT, L. L. D. President, having taken the chair, delivered an address appropriate to the occasion.

The Act of incorporation, granted by the Legislature of this State, was then laid before the meeting. The constitution of the Society was so amended, as to conform to the provisions of the charter; and the officers and Directors were chosen for the ensuing year.



At 8 o'clock in the evening, the first annual sermon was delivered before the Society, in the North Dutch Church, by the Rev. Mr. Stansbury of

Albany, from the very appropriate question of the Prophet—*Is it nothing to you, all ye that pass by?*—Lam. i. 12.

## Foreign Intelligence.

*Extract of a letter to the Editor, from an American Gentleman now on a visit to England, dated, London, June 27, 1820.*

My Dear Friend,

WHILE conversing a few days ago, with the Rev. Mr. Bickersteth, Assistant Secretary of the *Church Missionary Society*, I saw a draft, lying on his table, signed "Benjamin C. Meigs," one of the American Missionaries at Jaffna, on the *Board of Commissioners for Foreign Missions*; and was induced to inquire into the circumstances. The explanation was given in the following extract of a letter from the Rev. Benjamin Ward to the Rev. Josiah Pratt, dated at Colombo, January 29, 1820:

"My principal object for writing now is to enclose a Bill upon the American Board of Commissioners for Foreign Missions for four hundred and fifty pounds, to meet one which has been drawn by Brother Knight on the Treasurer of the Church Missionary Society for the same amount, for the accommodation of our American Brethren in the Province of Jaffna. They were reduced to the greatest straits. They had been disappointed in receiving money from their Society. They were involved with a Banking House at Madrass; and they had no means of disposing of Bills on America in this Country. Indeed their credit was at stake. These were the circumstances which induced us to draw the Bill, hoping that it would not put you to inconvenience."

Pleased with the christian friendship thus shown by the Church Missionaries to our Missionaries, I expressed a grateful sense of it, and offered immediately to pay Mr. Knight's draft out of my funds here, and to take Mr. Meigs's draft to be remitted to the United States. This arrangement was very agreeable to the Church Missionary Society, as it saved them any advance of money, and the trou-

ble of collecting through Agents the amount they would have advanced. The generous act of their Agent, Mr. Knight, appeared to meet with the cordial approbation of the Managers of this valuable Society; and it gave me pleasure to be on the spot at such a juncture, to render more easy to them such an expression of their christian friendship.

This Society, you are doubtless aware, ranks among the most active and useful Missionary Institutions of the age; and its Secretaries are both men of a high order of talents, and of distinguished piety. I am told, that the Rev. Melville Horne has somewhere said, that he should count it a greater honour to be the Assistant Secretary of the Church Missionary Society, than to be the Archbishop of Canterbury.

I shall not attempt to give you a description of what I have seen and heard here. I must refer you to public Documents for a sketch of the different Anniversaries. I esteemed it a privilege to have arrived in time to witness a part of them. One very characteristic feature of the season, I cannot, however, wholly pass by; and that is the cordial harmony, of heart and action, which prevails among the different denominations. At the Anniversary of the Baptist Missionary Society, the Rev. Mr. Burder, the venerable and highly valued Secretary of the London Missionary Society, said—"It is prophesied that the time will come when the Lion and Lamb shall lie down together; surely then the Lambs may lie down together now." Benjamin Shaw, Esq. a Member of the last Parliament, told his Baptist Brethren, that the different denominations of Christians were only separate Regiments of the same army; and now, said he, "let us look well to our Regiment, that we be not less on the alert than others."—The Rev. Mr. Bunting, Secretary of the Wesleyan Missionary Society, in advertent to Mr. Shaw's remark, observed—"We too will look



after you, for the sake of the cause. Remember, you were the first to enter the field. It will never do for you, nor for us, to turn cowards now. Go on, and fight the battles of the Lord against idolatry and the prince of darkness." The address delivered on the occasion by this Gentleman, was among the finest and most animated, I have ever heard.

At the meeting of the British and Foreign School Society, the benevolent Wilberforce made, among others, the following remark:—"It was once thought, that to enrich one nation, it was necessary to impoverish another; but the nations of the world have now learned, that the prosperity of each is best promoted by the prosperity of all."—I have been delighted with the unaffected piety, splendid talents, and active benevolence, of this justly celebrated man. You cannot think what an interest he takes in America. "Were I," he observed in conversation, "but a younger man, I think I should make a tour of that interesting country for myself." I am happy to be able to add, that men of distinction here manifest a cordial desire to promote a lasting friendship, and a holy rivalry in good deeds, between Britain and the United States.

The British and Foreign Bible Society is the same superlatively grand monument of christian benevolence it ever was. In Russia, also, wondrous things are still doing. The Metropolitan of Moscow made a powerful and eloquent speech at the late Anniversary of the Russian Bible Society. The emperor himself, the friend and patron of that important national institution, appears to spare neither money, nor personal influence, to give free course to the Bible.

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*Extract of a letter from an English lady residing in Paris, to a gentleman in this city; dated, July 1, 1820.*

SIR,

As your friend, Mr. ———, is just now so occupied in business, as to make it impossible for him to write to you on a subject, which, notwithstanding the pressure of worldly concerns, is always nearest his heart, he has requested me to become his substitute; and as I know that Christians always receive as kindness what was kindly intended, I have nothing

to fear for thus obtruding upon your notice. Besides, I felt an earnest desire to thank you for the very great pleasure I experienced in reading your account of the Mission to the Osage tribe of Indians. Mr. ———, permitted me to take a copy of it, and it will very shortly be translated into French, and will appear in one of the Monthly publications. Indeed, Sir, these are glorious times in which we live, and I pity those from my heart who do not feel their privileges. It gives me unfeigned pleasure to see that there has been such an out-pouring of the Spirit in America. It is only since I became acquainted with Mr. and Mrs. ———, that I have had any idea of it; and since then, I have been at a continual feast; such enjoyment have I derived from the numerous publications they are constantly receiving. Although an English woman, and formerly, perhaps, an illiberal one in regard to America, I now hail her, not as a rival, but as a sister; and should she be destined, as many have predicted, to eclipse the glory of Britain, may it be by her superior usefulness in the Saviour's cause. If the coming of the Lord's kingdom be hastened, I say it from my heart, no matter who are the honoured instruments. We are sure that those, individually or collectively, who *desire* to work, will be employed. Let us, therefore, cherish a holy zeal in the heavenly cause, and mutually stimulate each other *to love and good works*.

I should like now to pay you in kind for the pleasure you have given me, by telling you the state of religion on the continent. Paris will naturally interest you the first, as it is the scene of the labours of your good friend; and I am sure he was sent here in mercy; for his inclination and his situation in life combine to make him a point of attraction to all who want to be aided or informed in the good cause. His house is open to all who love the Lord Jesus; and to our countrymen his acquaintance is most precious, because they generally begin their christian survey at Paris, and it is essential to get at once into the right channel.

The state of religion, in France, is truly lamentable. Among the Catholics, it can scarcely be said to exist. Many *injudicious* efforts have been made to revive it; but the people in general are tired of the superstition of the Romish

Church, and unless a purer doctrine is taught them, they will have no religion at all. The lower classes are free-thinkers without reasoning, and the higher classes, by reasoning. If the holy Scriptures could circulate fully and freely among the people, I think a happy change might take place. But, whether it is in the order of Providence, that France should soon be converted, or should long remain infidel France, we cannot at present understand. Still, I think, every effort should be made for these our misguided brethren, who sit in darkness, while marvellous light is shining around them. Individuals may be saved, although the nation remain antichristian.

In the French Protestant Church, there is a dawning of light. The cruel persecutions under which they have laboured, and in a less degree still labour, have been accepted as the corrections of a tender Father. Repentance and sorrow have succeeded to thoughtless dissipation; and many, who formerly met together to amuse themselves, now meet to read the Scriptures, and to unite in prayer. This applies, however, more particularly to the South of France. In Paris, the Protestants are hardly yet awake. They have not suffered; and such is the vile ingratitude of our nature, that we will not love our Heavenly Father, until, through his chastisements, we are made to feel his power.

The Protestant Bible Society in this city is working with infant efforts. It has a few fond nurses; and when your friend went round last week to make a part of the collections, he met with a few widow's mites and orphan's savings, which seemed an earnest of future blessings. The Tract Society proceeds with less energy. Your friend is now, I believe, its only active agent. There is a Society organizing here, which is similar in object, though not in form, to your Peace Society. A full committee met here last Monday to adopt the rules and regulations, and some Catholics of distinction seem willing to patronise it. They mean to begin with publishing a Monthly Journal, and then to adopt such other measures as circumstances may direct. There are a few Missionaries in

France, from the London Continental Society, who are doing good; but this is a field so full of tares, that the labourers want large draughts of the Holy Spirit to keep them from fainting.

In humble, simple Switzerland, the work goes on better, and I hope it will become a nursery for some of "the thirty thousand Missionaries," who are to evangelize the world. I have been a resident there for the chief part of the last six years, and during that time have seen a most surprising change in the religious feelings of the inhabitants. There are in that country seven or eight Bible Societies. The Canton of Basel has long been a shining light.

The honour of poor Geneva is tarnished by French and German philosophy. The venerable father of her Church has seen his influence counteracted by the baneful doctrines of Rosseau and Voltaire. I hope and trust, however, that the eclipse is only momentary, and that the Spirit of the Churches will soon restore the light, and cause it to burn with redoubled splendor.

There is a little doing in some detached parts of Italy. Wherever the English assemble, they strive to work, and a certain degree of success crowns their labours. At Nice they have obtained good footing; and your exemplary countrywoman, Mrs. S. can tell what a winter of benediction has been passed there.

As to what is going forward in England, you are, perhaps, better informed than I am myself; but your friend wishes me to tell you all he saw on his late visit to that country. He and his wife took the journey to London, to be present at the meeting of the British and Foreign Bible Society. Of the fourteen days which they occupied in London, almost every hour was devoted to some public institution which has for its object the promotion of piety. The Angel flying in the midst of Heaven, and having the everlasting Gospel to preach to all them that dwell upon the earth, and to every nation, and kindred, and people, and tongue, was of course the first object that fixed their attention. The scene is not to be described, or rather the feelings, to which it gave rise, cannot be



expressed. The amount received by this Institution, during the past year, is upwards of 93,000*l.* sterling, and the amount of its expenditures is nearly 124,000*l.* The total sum expended in seventeen years, is 828,687*l.* considerably more than three and a half millions of dollars.

Another object of interest was the *Society for promoting Christianity among the Jews*. This Institution promises well. There appears already to be a universal stir in the hearts of these our venerable elder brethren; and I cannot but hope that even we, my dear sir, may live to see them restored to some of their ancient privileges. What a joyful sight would their complete restoration afford! Jehovah's own children once more in their Father's arms—the ring placed on their hands, and shoes on their feet, and we all bidden to the feast of rejoicing, for the children that were dead are alive again; they that were lost are found!

In passing over many valuable Institutions, I cannot omit to mention the *Sunday School Union Society*. The members assembled at 5 o'clock in the morning; and at half past five, 800 ladies and gentlemen sat down to breakfast. The great good done by this Society is universally acknowledged in England; and it is worthy of remark, that among the late tumultuous disturbers of the public peace, not an individual was recognized who had been brought up in a Sunday School, or had been a member of any Bible Association. In the Sunday Schools, embraced in the Annual Report of this Society, there are *Fifty Thousand Teachers*, who afford gratuitous instruction to *Five Hundred Thousand Children*! Is not this a sweet labour of love!

I must now present myself to you as a suitor for several copies of a little work, which is published in America, and entitled, *The Claims of Six Hundred Millions of Heathen, &c.* I never read any thing on the subject of Missions, which made such an impression on my own mind; and I am, therefore, very desirous to have a few copies to circulate. I hope to get it translated into French. Only thirty thousand Missionaries to preach to the whole world! Why, any petty Prince

in Germany can furnish a greater army; and shall the Great Captain of our Salvation hold up his standard in vain? No! He is coming on "conquering and to conquer," and all the Nations of the Earth shall behold him!

I will now, Sir, take my leave; and may the Country which has given birth to a *Mills*, multiply such sons by hundreds and by thousands! This shall henceforth be the prayer of your fellow-heir to Salvation, through a dear Redeemer.

The following list of the Anniversaries, celebrated in London, in the month of May last, was enclosed in the foregoing letter:

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| 1st  | Morning, Wesleyan Missions.<br>Evening, Church Missionary Society.  |
| 2d   | Noon. Do.   |
| 3d   | Noon, British and Foreign Bible Society.  |
| 4th  | Morning, Prayer Book and Homily Society.<br>Afternoon. Do.  |
| 5th  | Morning, Society for promoting Christianity among the Jews.   |
| 6th  | Noon, Hibernian Society.  |
| 8th  | Morning, London Female Penitentiary.<br>Society for promoting Religion among Seamen.  |
| 9th  | Morning, Itinerant Society.<br>Port of London Society.<br>Noon, Naval and Military Bible So.  |
| 10th | Morning, Sunday School Union.<br>Baptist Missionary Society.  |
| 11th | Religious Tract Society.  |
| 12th | London Missionary Society.  |
| 13th | Protestant Society for the protection of Religious Liberty.   |
| 15th | Home Missionary Society.  |
| 16th | Continental Missionary Soc.   |
| 23d  | Village Itinerant Evangelical Association.<br>Society for the improvement of Prison Discipline, and for the Reformation of Young Offenders. |
| 30th | Society for the relief of aged and infirm Dissenting Ministers.   |



## Postscript.

*"Blessed are the dead who die in the Lord."*

With deep and unfeigned sorrow, we are called to announce the melancholy tidings of the death of two of the Union Missionary Family. Miss HOYT and Miss LINES have finished their pilgrimage, and gone to their eternal rest. The former took her departure on the 21st and the latter on the 25th of July. The remains of both are entombed on the banks of the Arkansas. Both were amiable and lovely in their lives; and both will long be remembered with respect and affection, by the surviving members of the Mission Family—by the Board of Managers under whose patronage they had embarked in their Christian enterprise—by a wide circle of relatives and friends—and by every individual throughout our country, who cherishes a tender regard for the pious and devoted servants of our God and Redeemer.

This mournful intelligence reached us this morning, in the subjoined letter from the Superintendent and Assistant.

It will be recollected, that, in this climate, the heat of the weather, during the last two weeks of June, and the whole of July, was unusually severe; and it doubtless was much more oppressive on the waters of the Arkansas. When we add to this unfavourable circumstance, that the current of the river, in many

places, is so rapid, that it can only be ascended by the effort of warping up the stream, we ought not, perhaps, to feel surprised that the Family should have been visited with sickness and with death.

In this afflictive event, it is our duty to recognise and revere the hand of a SOVEREIGN and RIGHTEOUS GOD.

While we weep over the loss we have sustained, we mourn not as those who mourn without hope. We derive the richest consolation from the assurance, that our departed friends, released by their compassionate SAVIOUR from his service on earth, have been translated to a purer and more delightful service in his Kingdom on High.

The following passage from a letter, written by Miss Hoyt, to her friends in Connecticut, only a few days before she was seized with the fatal fever, will be read, at the present moment, with peculiar interest:—"As yet, we have been blessed with health. How long it will please God to continue it, I know not, nor do I desire to know. His will be done, and all will be well; sickness or death, life or health. Sweet will be the hour when we are released from these decaying tabernacles, and received into the arms of everlasting love, to extol, through eternity, the infinite richness of divine grace."

### LETTER FROM THE SUPERINTENDENT AND ASSISTANT.

*Little Rock, Arkansas, July 29, 1820.*

Dear Sir,

From this place, to us, who survive, a scene of affliction, and a season of gratitude, we address you. We sent on a communication from the Post of Arkansas. Since that time, a kind and righteous Providence has been pleased to visit us. Sister Hoyt we buried on the bank of this river on the 21st Inst. She died the evening before, after a sickness of about seventeen days. Sister Lines we buried on the 25th, in this place. Dear sir, we could here drop our pen, and pour out our tears. Our hearts are full when we tell you the loss we have sustained. These beloved sisters, are not with us; but our loss is their gain; they have gone to be with Christ.

Sister Johnson was taken sick about the same time with sister Hoyt. She is gaining strength. Several of the brethren and sisters have been vis-

ited with the fever. Our situation became so unpromising and alarming, and our boats so unhealthy, in consequence of the heat, and their crowded state, that we thought it our duty, to stop at this place, unload our boats, and give our sick opportunity to recover. We reached here on the last sabbath, July 23. Our sick who survive are all apparently recovering. We shall write frequently. We have not time now to give you details, as the person who is to carry this to Nashville post-office, is waiting.

With devout thanks to God for his great goodness, we subscribe ourselves your cheerful servants in Christ,

WM. F. VAILL,  
E. CHAPMAN.

N. B. One of our hands died on the 9th Inst.—We shall endeavour to give all particulars as soon as we have time.







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